1654
t P29

THE Doctrine of Baptism,

And the Distinction of the

COVENANTS

OR A

Plain Treatise, wherein the four Essentials of

BAPTISM.

Viz.
1. *Who is a Lawfull Minister thereof;*
2. *What is the true Form thereof;*
3. *Into whose name it is to be administred;*
4. *Who is a fit Subject thereof,*

Are diligently handled.

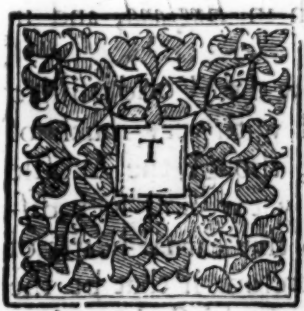
As also the business of the two Covenants, wherein is proved that the Covenant of life, is not made to the seed of Believers, as coming out of their Loins, and therefore that the baptism of Infants is drawn from thence by a false Consequence.

By THOMAS PATIENT, a Laborer in the Church of Christ at DUBLIN.

Acts 22 16. *And now why tarriest thou, Arise and be baptized, and wash away thy sins, calling on the name of the Lord.* Ephes. 2. 12. *Being aliens from the Common wealth of Israel, and strangers to the Covenants of promise.* John 3. 5, 6. *Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God; For that which is born of the flesh is flesh, and that which is born of the spirit, is spirit.*

London, Printed by *Henry Hills*, and are to be sold at his house at *Sir John Old Castles* in *Fy-corner* 1654.

The Epiſtle to the Chriſtian Reader, to whom the Author wiſheth all grace and peace from God the Father through our Lord Jeſus Chriſt.



Here being but a ſmall moment of time from the Lord alotted to men in this life, to run that Chriſtian race ſet before them; And conſidering what Chriſt ſaith, That whileſt it is day we ought to work, *for the night commeth when no man can work*; And further conſidering, that Chriſt Jeſus, is gone to fetch a Kingdom, and to return, having left his Servants ſeveral Talents to be accounted for at his comming, when every mans reward, or puniſhment, ſhall be ac-

cording to his works, which ought to provoke and ſtir up every Chriſtian to a conſciencious and carefull improvement of his ſtrength, for Gods glory and the ſervice of his generation in this pilgrimage.

Theſe, among many other motives, prevailed with me to preſent this Treatiſe to thy view, being alſo preſſed thereunto by many of Gods People, formerly in *England*, and of late in *Ireland*, who have heard me upon the ſame Subject deliver the ſubſtance of what is herein conteined, both in *England*, and in *Ireland*.

Beloved Reader, I know the World is filled with many Books ſtuffed with very much of mans wiſdome, which, though the Apoſtle ſaith *is enmity againſt God*; yet we find ſuch diſcourſes moſt pleaſing to the carnal hearts of men in our age. Therefore if that be the thing that thy itching ears do thirſt after, thou maieſt ſpare thy ſelf that labour, for thou wilt finde that with as much ſimplicity and plainneſs as poſſibly I could, I have herein given out by clear Scripture-evidence, what the Lord hath made known to me.

For

For the clearing of this weighty point which God by his mighty power hath ſubjected my heart to believe, the which formerly by reaſon of my ignorance and error I was much averſe unto.

For after it pleaſed God to reveal his Son in me, and to work a change in my heart, the great and weighty thing that God preſented to me was, *to make my calling and election ſure*; which I found to be a work filled with many difficulties, conſidering how far Hypocrites might attain in the profeſſion of godlineſs, and that they might come to have the counterfeit of all the Grace in the Child of God. And this the rather appeared more difficult, becauſe I found my own heart ſo deſperately wicked and full of deceit, as *Jerem.* 17. 9. and alſo found the wiles, and ſubtilties of the Devil, to be various, and I conſtantly under ſeveral temptations, and deep deſertions when God (though for a little ſeaſon) withdrew himſelf, and the light of his countenance from me. At which time, I judged it my onely thing neceſſary to prove whether CHRIST were in me, and

and my faith right, as also my sincerity to the Lord. At which time I found but little settled rest or peace, till the Lord had put that great question out of doubt, in giving me a sure and well grounded confidence of my interest in him, till which time, I found little disposition to search narrowly into other truths, which I then thought to be too remote for me to exercise my self in, having received so much spiritual benefit, in communing with God and mine own heart, and searching out the difference betwixt the speaking of Gods Spirit, my own spirit, and the spitit of Satan.

But when I came to some good measure of settlement in my confident and well grounded hopes, that I was the Lords, then presently was I tempted, touching the main and material fundamental points in Religion; Which temptations, as they were a great cause of trouble and restlesness in my soul, so they occasioned me with great eagerness, night and day, in use of the best means God presented to me, to seek satisfaction in the same, at which time the Lord did carry on my soul with much vehemency after him, & so with much unweariedness.

For

For uſually as one caſe and weighty queſtion was anſwered to my ſatisfaction and comfort, another was ſtated in my ſoul too hard for me, inwhich experiences I for many years was exerciſed with all, in which time I was ignorant of the true way, which Chriſt would have his people to walk in.

But preſently being convinced of the unwarrantableneſs of the *Government of the Lordly Prelates, and the Liturgy in the Church of* England, *and the mixed Communions in the Pariſh Aſſemblies*, I was reſolved, God willing, to examine all Religion, as well in worſhip, and the order of Gods houſe, as I had done in other points. But I at this time being by the divine power of God, converted from the *Church of England*, though with a great deal of difficulty, being well furniſhed with arguments from Pulpit and Print, and divers able Diſputants for the defence of that falſe way; but God breaking in by the power of his Spirit with clear Scripture-light ſubjected my heart to the obedience of the truth, ſo that I found my heart cloſing with thoſe truths in the love thereof.

At this time many godly Chriſtians going to *New England*, and being come up in my judg-

judgment to the way of *New England* in Faith and order, went over thither, being not convinced of my error and great darkneſs in ſprinkling the carnal ſeed of Believers. But verily I thought I had good warrant for that practiſe, having then in ſubſtance the ſame grounds for the defence thereof, that generally to this day is urged for the ſame. Yet having in my heart, ſo clear a light, diſcovering how ſhamefully in many things I had been deluded, and that by thoſe which I could not but have charity to think were the Lords own Servants, and finding the danger of receiving truths by Tradition, was reſolved to examine that point of *Baptiſm.* And ſo I conſtantly reſorted to the meetings of the people in *New England*, deſiring to have good ſatisfaction in them, and their doctrine and practice, before I joined in Communion. In order thereunto I conſtantly attended the preaching of the word, where hearing many, often preaching for baptizing of children of believing parents; I began to examine the grounds thereof, and the weight of their arguments, and genuine ſcope and drift of the Scriptures, alleged by them to prove that point, and finding that the

Scriptures

ching their flocks by Night.

In the first place, this eminent truth was delivered and revealed to them, when all the learned and eminent men in *Israel* had no knowledge thereof.

And finding the poor Theef on the Cross to have a sounder Judgement than the General Synod, or Council of Learned Men at *Jerusalem*, and also the Speech of Christ to this purpose in *Matthew* 11. 25. where Christ thanks his Father for hiding *these things from the wise and prudent, and revealing them to Babes and sucklings, out of his good pleasure, the spirit being like the wind, which bloweth when and where it listeth.*

And also finding some of Christs Disciples, bearing testimony of Christ, in *Luke* 19. 38, 39, 40. The Pharisees desired Christ to rebuke them; But Christ answered and said, *I tell you if these should hold their peace, the stones would immediately [illegible]* Where I observed Christ to [illegible] [illegible] not [illegible] [illegible] would [illegible] [illegible] Pharisees would cry out; but it [illegible] neglect, the stones should, which [illegible] that God

loves

loves to choose the most simple and foolish things, to reveal his will by.

And then again I found God had not so much engaged by promise to reveal himself to men, considered of such outward and excellent parts, but in *Psalm* 25. 14. *The Secrets of the Lord are with them that fear him, and he will shew them his Covenant.* And Christ saith in *John* 15. 15. *You are my Friends, if you do whatsoever I command you; henceforth I call you not Servants, for the Servant knoweth not what his Lord doth; but I have called you Friends, for all things that I have heard of the Father I have made known to you.* And David saith, *Thou hast made me wiser than my teachers, because I have kept thy Commandments.* Where the Lord promises teaching principally to those that fear him and conscientiously keep his Commandments, guiding them in Judgement, and in the way that he should choose.

Notwithstanding, I found further Objections in my heart, that though it was not men of parts, and outward Learning, but babes and sucklings, having their hearts bowed to obedience, and to the holy fear of God, That God would teach, yet I was fearful of so much evil in my heart, that I ques-

ned whether I might not be mislead; upon which I was put upon humble and fervent prayers to the Lord to guide and teach me, and to reveal his mind to me, having again resolutions to seek the mind of God in this truth, and great incouragements to believe that God would satisfy me, and the rather from my former experience of his goodness having satisfyed me in many weighty points that I was every way as much unsettled in.

Upon which this Temptation came in afresh upon me, what need I trouble my self in a point so Disputable, for if by my search and tryall in that matter, I should come to see grounds swaying in conscience against childrens baptism, that then I should be generally dispised, and slighted of all the godly in that Countrie, and not only be frustrated of Communion and Fellowship with them, but must expect to suffer imprisonment, confiscation of goods, at banishment at least, which would be my ruin, not knowing where to go, but in the woods amongst Indians, and wild beasts?

Under this Temptation I had a sore conflict

flict, my evil and treacherous heart resisting the blessed motions of the Spirit of God; but considering that the ground of these discouraging arguments did arise from the flesh and the Devil, as *Peter* when he said Pity thy self Master, this thing shall not be to thee, My Resolution was as Christ saith, *Get thee behind me Satan, thou savourest not the things of God.*

Which put me in no small agony or conflict for some good space together; but it pleased the Lord to set that Scripture home upon my heart, *Buy the truth, and sell it not*, buy the truth at any rate, but sell it at no rate, if truth cost me my life I must buy it, though I might have all the favour and friendship in the world I must not sell it; this wrought in me a grounded and settled resolution, that I would seek after the mind of God, as well in suffering truths, as other; because Christ saith, *He that keeps the word of my patience, I will keep him in the hour of Temptation*; apprehending that to be the words of Christs patience, he embracing and practising whereof would bring the crosse (that is, contempt and hatred from all

sorts

sorts of men) I found Christ said for this cause he was born, and came into the World, to bear witness to the truth, these things satisfyed me, and that from the Lord, that I ought to make diligent search what his mind was in this point.

Hereupon I found the special presence of God with me, carrying out my heart to the Lord by Faith and earnest Prayer to be instructed and guided; all which time I was not acquainted with any that opposed Christening children, and conversed onely with such as were for that practice; Finding my carnal part to desire satisfaction in Infant-baptism: but the more I conferred with, or heard any preach for it, the more was I convinced of the folly and ignorance of that judgment and practice; having heard one man preach fifteen Sermons upon this subject, urging that in substance which many considerable Authors had wrote.

I also searched many Authors who wrote thereof night and day, with much attention, weighing and examining the grounds they urged, many times breaking my sleep by watching in the night season; at the last

it

it pleaſed the Lord to reveal his mind to me, ſo that I was enlightened in my underſtanding to ſee anſwers to whatſoever I had heard, the Lord breaking in with, not onely a clear light in me, as to the matter in queſtion; but three daies one after another, coming into my ſoul with ſealing manifeſtations of his Love, and that with ſuch Scriptures ſo pertinent and ſutable to my condition. There being a Warrant at this time iſſued out to apprehend and bring me before the General Court in *New England* which was no trouble to me, being filled with unſpeakable joy, as I walked up and down in the Woods in that Wilderneſs, about my buſineſſe, and this diſcovery from God did much ſettle me in that truth, which in ſubſtance thou wilt find in this Treatiſe; Upon which God wrought in me a true Repentance, and ſorrow of heart, that I had ſo long both in opinion and practice, gone in ſo ſinfull a way, as I found that to be.

I have not in this Treatiſe gone about to undertake a confutation of any one man, but upon my long experience in this Subject matter, have taken up the main Argument, which

is the foundation that all the reſt are grounded upon, and have bent my underſtanding in anſwer to that, which being overthrown, all other Arguments fall with it.

Chriſtian Reader, I judge the clear evidence of Scripture light, which I do hear give out to confirm the Dipping Believers, will be ſufficient to reprove all that darkneſs generally aſſerted in many large Diſcourſes, about this point of chriſtening of children.

But further, That which I have had much in obſervation hath been a great deal of malice and contempt diſcovered from the devil, againſt this truth.

Firſt, In that the Devil did by his ſubtilties and fair pretences in the firſt apoſtacy, ſow this error in the minds of people, that this Ordinance was of uſe to regenerate and convey grace, and then who ſhould be thought unfit to receive it, it had been a great unmercifulneſſe to let children or any be without the ſame.

Thus that ſubtle enemy the Devil, deſtroys Gods Ordinances, and ſet up another of his own in the room thereof, which ſtill remains upon the Papiſts, and generally all our carnal Proteſtants,

Proteſtants, both Preiſts and people, concluding the dangerous eſtate of that child that dies unbaptized, therfore Midwives on this ground were tolerated to baptize if a child were like to dy, putting ſuch a value theron, as if it had conveyed grace.

But many good men have renounced this, though the devil hath ſhewed his malice in blinding them ſtill to practice the ſame evil, though upon another ground lately found out, and that is the ſubject this book oppoſeth. Others ſee the darkneſs and error of Chriſtening carnal children, upon any ground; but the Devil ſhewes his rage againſt that Ordinance in them, that rather than they will imbrace it as from the Lord, contradict and oppoſe the ſame ſaying, *There is no Ordinance or Church to be found in the world.* His malice alſo appears in ſuch as boaſt of their being above Ordinances, ſaying, *That Chriſt and Ordinances are at end, that diſpenſation being for that time or age, but now they have Chriſt in Spirit, the ſubſtance being come, the ſhadows vaniſh.*

Thus the Devil ſtrangely appears like himſelf; as if he had forgot his language in the *Papiſt* and carnal *Proteſtant*, that this Ordinance regenerated in the very work done, and that the

salvation or damnation depended upon it; when now in others, what is washing or dipping in a little water, but a low or legal thing? So that if the Devils delusions and inventions are not cloked withal, then Christs Ordinances are vilified and contemned.

And further, Satan manifests his malice in throwing contempt upon the obedient and upright practisers of the same, to raise prejudices from a story of what strange Creatures were of that opinion at *Munster* in *Germany*, and stirs up others to pry into the dark side of the Saints, I mean their personal frailties, *As the Egyptians in the Red Sea, to their own destructions; the Cloud was darkness to them, but gave light to the Israelites, Exo.* 14. 20. the *Egyptians* eys were only on the black or dark side of the Cloud, therfore they stumbled and fell, but the *Israelites* had the light part therof for their safety, which is compared to the conversation of the Saints *Heb.* 12. 1. where there is a light part, their graces and virtues, but their dark part is their failings, which malice or prejudice will not suffer many men to see beyond; *For a man that hates his brother walks in darkness, as John* saith; the tempter accused *Job, That he did not serve God for nought, he was hedged about, God had*

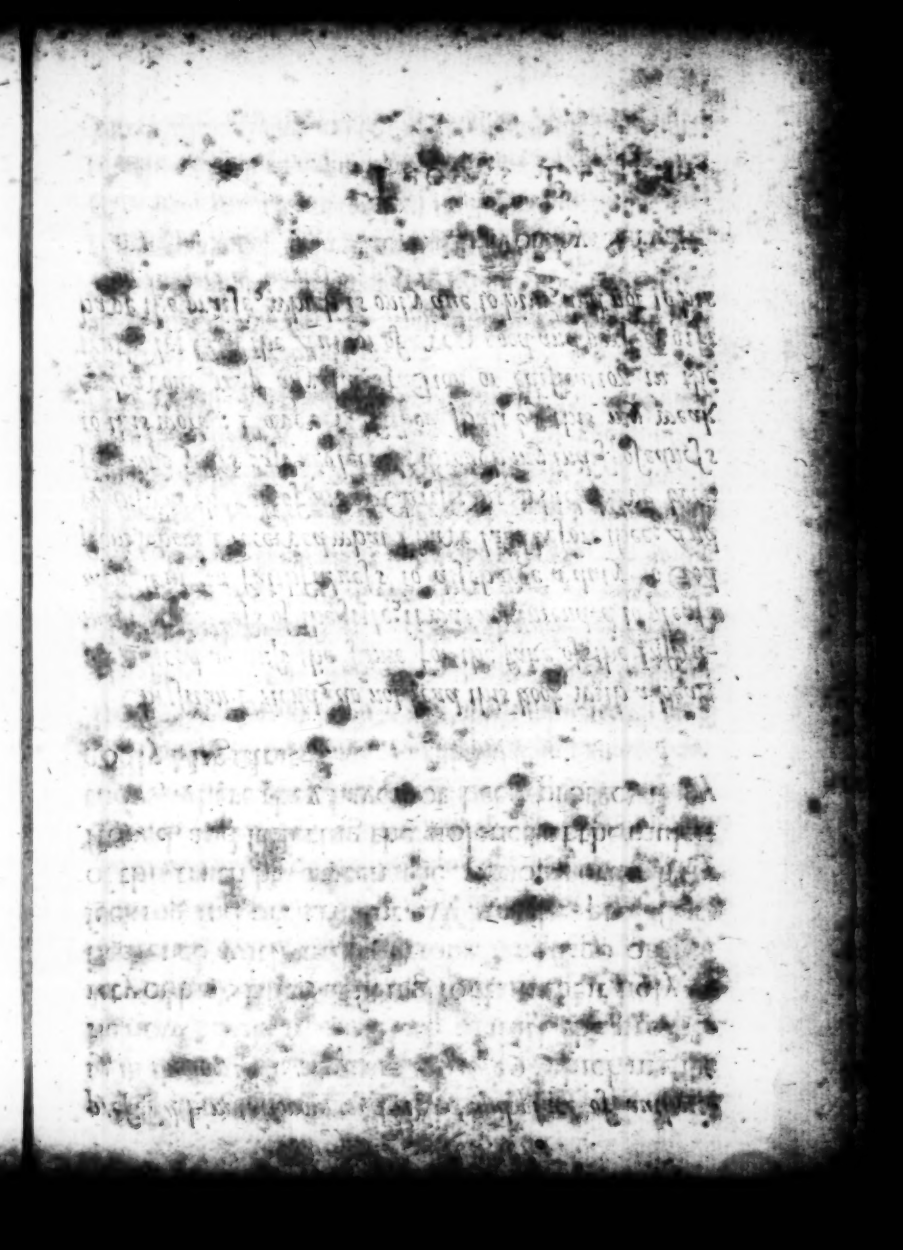
pre-

prefer'd him to honour and riches and place of authority in the world, as appears in *Job* 29. which malice he now adaies manifeſteth againſt the proſperity of his Saints, deſiring to ſtain their holy obedience with improbrious language of ſelf ſeeking and preferment. When the profeſſors of this truth have been the perſons ordinarily ſtoned, and ſuffering the violence of the multitudes, where they have not been protected by godly Magiſtrates.

Chriſtian Friend, do not read this book with a heart prejudiced againſt the ſame for the ſake of the Inſtrument, or plaineſs of the ſtile; it was not intended to pleaſe men, but in faithfulneſs to diſcharge a duty to God from whom I received what I have laid before thee: And to anſwer the call of many Chriſtians, which have been for ſome years paſt neglected, through my indiſpoſedneſs to this work: However, if thou ſhalt by this my weak endeavour reap any ſatisfaction or edification in the truth, let God the Author of every good and perfect gift have the praiſe, which is only due to him, and not to his

Unworthy Servant,

THOMAS PATIENT.



A Table of the principal things contained in this Book.

THe occasion of the words in the text Act. 2. 37, 38. laid open, pag. 1.

The reasons why the holy Ghost descended in an extraordinary manner upon the Apostles, p. 3.

The contents of Peters Sermon to the Jews upon the descent of the Holy Ghost, ib.

The benefit of preaching the Gospel, p. 4.

What is the beginning of true Conversion, ib.

How they that begin to receive the saving light, are affected both towards it, and them that hold it forth, ib.

Obedience accompanieth true conversion, ib.

All called to repentance by the Gospel, p. 5.

Whoever believes and repents ought to be baptized, ib.

The Ordinance of baptism explained, ib.

The foure essentials of baptism, p. 6.

Who a lawful Minister of baptism, ib.

The true form of baptism, p. 8.

Into whose name baptism is administred, pag. 14.

The subject of baptism, p. 17.

Faith and Repentance go before baptism, ib.

Believers should offer themselves to be baptized, p. 20.

Lydia and her Houshold together converted, p. 21.

The Gaoler and his Houshold together converted, ib.

Stepha-

Stephanus and his Houſhold together converted, ib.
The Ordinance of baptiſm long neglected, and an idol ſet in its room, p.23.
The Papiſts hold that the Ordinance of baptiſm conveith grace by the very work done, which is ſo generally confuted by all Proteſtant Authors that it is not worth the ſpeaking of, p.25.
The Covenant of life not made to the ſeed of believers as coming out of their loins; and therefore the baptiſm of infants drawn thence by a falſe conſequence, ib.
Two Covenants, the one of Works, the other of Grace, or the one Old, the other the New, p.29.
Why though the Covenant of Grace be abſolute, yet the promiſes are held forth under a condition, p.35.
Faith the gift of God, p.36.
Repentance the gift of God, ib.
The Covenant of grace obſcurely delivered to our firſt Parents, p.37.
The New Covenant not entailed upon any fleſhly line, p.38.
What is meant by the bleſſedneſs promiſed to Abraham and to his ſeed, page 39.
Circumciſion proved to be no covenant of eternal life, but a typical and carnal Covenant, p.42.
How the word Everlaſting is taken in the Law, ib.
Firſt argument to prove Circumciſion a covenant of works, pag.44.

Se-

Second argument to prove Circumcision a covenant of works, p.48.
The sealing use of Circumcision proved to be peculiar unto Abraham, *p.58.*
An Appendix to the second argument to prove circumcision a covenant of works, p.55.
Third argument to prove circumcision a covenant of works, p.57.
Fourth argument to prove circumcision a covenant of works, p.60.
Fifth argument to prove circumcision a covenant of works, p.61.
Sixth argument to prove circumcision a covenant of works, p.65.
Seventh argument to prove circumcision a covenant of works, p.70.
To say that the covenant of grace is entailed on the flesh, overthroweth the main fundamental points of our religion, p.71. *The third General Head p.84.*
Somewhat offered to prove that God presently upon the Fall made an outward carnal covenant, entailed upon the flesh, ib.
Why the covenant of circumcision made to Abraham *and his seed, and not to others, p.88.*
To defend a covenant of life entailed on the flesh, is virtually to deny that Christ is come in the flesh, p.93.

None

Have have right to the Covenant of grace, but such as are united to Christ by faith, p. 94.
Answers to such Scriptures as are alleged to prove the Baptism of Infants, p. 101.
An answer to that text Acts 2. 39. *p. 101.*
An answer to that text, 1 Cor. 7. 14. *p. 105.*
An answer to that text Rom. 11. 16, 17. *p. 110.*
An answer to that text, 1 Cor. 10. 1, 2, 3. *p. 119.*
Faith made not Israelites capable of performing the Ceremonies of the Law, p. 130.
An answer to that Text Mat. 19. 13. *p. 132.*
An Exposition of that Text Gal. 4. 21. *p. 140.*
Why the Ordinance of Baptism is administred but once, the Ordinance of the Lords Supper often, p. 168.
What things are essential to a particular visible Church p. 169.
Unbaptized persons not to be admitted into Church fellowship, p. 172.
The Commands of Christ must not be disputed, p. 177.

The

THE Doctrine of Baptiſm, AND THE Diſtinction of the COVENANTS; OR *A Plain Chriſtian Treatiſe, explaining the Doctrine of Baptiſm, and the two Covenants made with* Abraham, *and his two-fold Seed.*

ACTS 2.37,38.

Now when they heard this, they were pricked in their hearts, and ſaid unto Peter *and the reſt of the Apoſtles, Men and Brethren, what ſhall we do?*

Then Peter *ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt for the Remiſſion of Sins, and you ſhall receive the Gift of the Holy Ghoſt.*

THeſe words of my Text have a ſpecial dependence upon the words foregoing in the Chapter; for in the beginning of the Chapter you ſhall find that the Apoſtles and the Church were all with one accord in one place, when

The occaſion of the words in the Text laid open.

when the Day of *Pentecost* was fully come; And according to the promise that Jesus Christ commanded them, to wait for, and that *John* had foretold of, *That one should come after him, that should baptize with the Holy Ghost, and with fire*, the which was at this time fulfilled, for as the Author of the *Acts* here relates, *Suddenly there came a sound from Heaven as of a Rushing mighty wind, and it filled all the House where they were sitting, and there appeared unto them Cloven Tongues, like as of fire, and it sate upon each of them, And they were all filled with the Holy Ghost, and began to speak with other Tongues as the Spirit gave them utterance.* Now this I understand to be the Baptism which *John* speaks of *viz.* that of the Holy Ghost, and of fire, which Christ should dispense, as you may see was extraordinary, and upon special occasion communicated to the Apostles, they being now to give testimony of Christs Death, Resurrection, and Ascension: The Lord in order to this work communicates to them the extraordinary Gifts of the holy Ghost, and that in an extraordinary manner; For here was outward signs, which were cloven Tongues of fire resting on them; and here was also the Holy Ghost with the extraordinary Effects of it, as the inward things signified by the outward sign, all which was (I understand) extraordinary, for the fitting of these Apostles to that extraordinary work which God had to do by them.

First, They were to be eye-witnesses of Christs Majestie in the flesh.

Se-

Secondly, They were to be Master-Builders to lay a Foundation, which all after Ministers to the end of the World, were to build on, they being Penmen of Scripture.

The Reasons why the Holy Ghost descended in an extraordinary manner upon the Apostles.

Thirdly, They were now to overthrow all the Jewish Worship, and all the *Mosaical* Administrations, put to an end by Christs Death; and to furnish them to this extraordinary work, which Christ, as an effect of his Session at the right hand of God, pours down these gifts upon them, as beforementioned; this being noised abroad, how they spake with other Tongues, the multitude came together, wondring at them, and some thought they had been drunk, but *Peter* standing up with the eleven, began to lift up his voice to teach them.

The Contents of *Peters* Sermon to the Jews upon the descent of the Holy Ghost.

And first, He proves by Scripture that these gifts of the Holy Ghost were formerly promised by the Lord, and, as an effect of his Ascension; now given to them; and he endeavours in this Sermon preached to prove,

First, That Jesus was the Christ, a man approved of God by Miracles and Signs, that God did work by him, amongst them.

Secondly, He endeavours to prove by Scripture, that he did suffer and dy according to the Counsel and Will of God.

Thirdly, That he did rise again from the Dead, which he from Scripture doth justifie.

And that in the fourth place, God had exalted him *by his right hand to be both Lord and*

Chriſt, and he proves that, by the viſible gifts of the Holy Ghoſt, which they did ſee and hear; and leſt they ſhould not underſtand who he meant, he tells them in the verſe before my Text, *That it was that ſame Jeſus which they had crucified, that God had made Lord and Chriſt.*

Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, *and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do?*

The benefit of preaching the Goſpel.

Whence obſerve from the text, That preaching, and hearing the Goſpel preached, is a ſpecial means to convert Souls, as appears when *Peter* preached and cleerly held forth, that he whom they had *crucified and ſlain was now to be Lord and Judge*, and exalted to that Dignity by God the Father; When they heard this they were pricked in their Hearts.

What is the beginning of true Converſion.

In the ſecond place, We may obſerve from hence, that true converſion begins with a prick in the heart.

Thirdly, They, when wrought upon and pricked in their hearts, ſaid to *Peter*, and to the reſt of the Apoſtles, *Men and Brethren what ſhall we do?*

How they that begin to receive the ſaving light, are affected both towards it, & them that hold it forth.

Whence in the third place obſerve, That it is the diſpoſition of ſuch that have the beginning of ſaving light, to deſire more, and that from them whom God hath ſpoken to their Souls by.

Obedience accompanieth true converſion.

Fourthly, That which they do earneſtly enquire after is, what ſhall we do? which reſpects obedience

obedience, they believing Chriſt to be a Lord as well as a Saviour, know that he muſt be ſubmitted to, therefore ſaid they, What ſhall we do?

Whence we obſerve, That a true converted ſoul is an obedient Soul.

In *verſe* 38. the anſwer of *Peter* to them is in theſe words, *Repent, and be baptized every one of you*, from whence we do obſerve further, that where the Goſpel is preached, all men are called to repent. All called to Repentance by the Goſpel.

Laſtly, That it is the duty of every man that believes and repents, to be baptized. Whoſoever believes and repents ought to be baptized.

Now this laſt obſervation of the text is that which I ſhall at preſent ſpeak to for the ſatisfaction of ſuch Souls that may at preſent be doubtfull of this truth; and for the confirming ſuch ſouls as do already believe it.

Now for the better and more clear ſpeaking to this point in hand I ſhall explain what this *Ordinance of Baptiſm is*; And that in four things, which will more cleerly appear if we examine the Commiſſion that Chriſt gives his Diſciples in *Mat.* 28. 19, 20. where we find *v.* 16. that the eleven Diſciples were ſent by Chriſt, who hath all power in heaven and earth given to him, *v.* 18. & *v.* 19. Chriſt ſaith, *Go ye therefore and teach all Nations, baptizing them in the name of the Father, Son, and Holy Ghoſt, teaching them to obſerve whatſoever I have commanded you*, From whence you may obſerve four things contained in this Commiſſion, eſſential to this Ordinance of Baptiſm; Here The Ordinance of Baptiſm explained.

is

The four Eſſentials of Baptiſm.

is firſt the Miniſtery, ſecondly the Form, thirdly the Name into which, and fourthly the Subjects.

First, The Miniſters that muſt diſpenſe this Ordinance, and that is preaching Diſciples, and ſo in the 16. *verſe* are the eleven denominated, then the eleven diſciples went away into *Galilee*, and *Jeſus* (in *verſe* 18.) came and ſpake unto them, ſaying, *All power is given unto me in Heaven and Earth; Go ye therefore and teach all Nations baptizing them.*

Who a lawful Miniſter of Baptiſm.

Whence you may obſerve, that the perſons bid to go are Diſciples enabled to teach the doctrine of the Goſpel for the converſion of ſouls to faith, and repentance; for it is cleer, *That they that are bid to teach, are bid to baptize alſo*; ſo that from this Commiſſion I gather, that a diſciple enabled to bring down God to a ſoul, and to bring a ſoul again up to God, is a lawful Miniſter of Baptiſm; for that is the tenour of the New Covenant, *Heb.* 8. 10. *I will be to them a God, and they ſhall be to me a people*; *and I am my Beloveds, and my beloved is mine*, Canticles 6. 3. ſo that as God in Chriſt is to be opened, and that in all the fundamental Doctrines of faith for mans ſalvation, ſo is the ſouls conformity to God to be preached, as the ſouls duty to God again; ſo that where God hath furniſhed a Miniſter with abilities from himſelf to declare the Doctrine of Faith and Repentance, to converſion, and having converted that ſoul, is furniſhed with the knowledge of God to teach to this

this soul all the fundamental Ordinances, according to the Commission which saith, *Teaching them to observe whatsoever I have commanded you*; It is without doubt that this is a justifiable Minister sent from the Lord according to the Commission. But though a man should be able to preach the doctrine of Faith, and that ably for the conversion of souls unto that faith, yet being destitute of the true knowledge of the doctrine of Baptism, and how it ought to be dispensed, to be sure, this man is not a justifiable Minister according to the Commission, because he is ignorant of his Commission, that when he hath converted souls to the faith, neither knows how to discover to these men the fundamental Ordinances of God, neither can discover to them the evil of those superstitious practices, which they have been nursed up in by the Traditions of their Fathers.

Yet notwithstanding I dare not say, but so far as they have a gift they are warranted to administer the same from the first of *Peter* 4 10. who saith, *Let every one as he hath received the gift Minister*, and so it was lawful for any Christian man in that sense to administer such gifts which God hath bestowed on them.

But sure it is, That these that are utterly unacquainted how to dispense the Ordinance of Baptism, were never sent of God to dispense it, That instead of dipping do sprinkle, and instead of the true subject *A Believer*, dispense it upon a carnal ignorant child; and instead of do-

ing

ing it into the Name of Father, Son and Holy-Ghost, do sprinkle them at the naming of so many words only.

The true form of Baptism.

In the second place, the true form of Baptism is commanded of the Lord Jesus by way of dipping, and, as it were, by drowning, overwhelming, or burying in Water, and not by sprinkling with water, as appears many waies.

First, In that although there be frequent mention made of that appointment of Christ, in his last Will and Testament, yet it is never expressed in the word, that may be rendred Rantism or Sprinkling, but by the word that is rendred Baptism or Dipping.

Secondly, In that the word by which it is so frequently expressed, doth in proper *English* signify to *Dip*, to plunge under water, and as it were to drown them, so as with safety the party (as to the manner) may be drowned again and again.

See the instance of *Naaman*, who dipped himself seven times in *Jordan*, 2 *Kings* 5. 14. To this sense of the word (at least in this place) both the *Greek*, *Latine*, and *English* Churches agree, as is affirmed by able Authors.

Thirdly, In that the phrase in which there is mention made of such an appointment of Christ is affirmed, doth necessarily import such a thing; and therefore when mention is made of baptizing, which is commonly translated *in*, or *into*, suits with Dipping, and not that Prepositon, which signifies *with*, and so suits with Sprinkling.

And

And therefore it may be as well rendred, I baptize you *in* Water, and he shall baptize you *in* the Holy Spirit, *Mark* 1. 8. So it is rendred, *John* did baptize *in* the Wilderness, and *in* the River of *Jordan*, *ver.* 4, 5. or that *John* was in the Spirit on the Lords day, *Rev.* 1. 10. And they were baptized *in* the Cloud, and *in* the Sea, 1 *Corinth.* 10. and 2. It may as well be rendred, I baptize you, or dip you *into* Water, as it is rendred, they were casting a Net into the Sea, *Mark* 1. 16. for which the words are affirmed to be the same, and it would be too improper a Speech to say, *John* did baptize *with* the Wilderness, and they were casting a net *with* the Sea.

Fourthly, That this appointment of Christ, is by way of Dipping, and not sprinkling, appears.

In that for the resemblance and likeness hereunto the *Israelites*, passing under the Cloud, and in the Sea, where the *Egyptians*, that were their Lords and Commanders, their Pursuers and Enemies, that sought their destruction, were drowned, left behind, and seen no more, is by the Holy Spirit, called a Baptism, 1 *Cor.* 10. 2. They were baptized in the Cloud.

Where observe, It is not here rendred *with* the Cloud, and *with* the Sea, as in the other place; *Mark* 1. 8. *with* Water, because it suites with sprinkling, although the word be the same; But *in* the Cloud, and *in* the Sea, which suites with Dipping or Over-whelming, and so

with the appointment of Christ; they passing through the midst of the Red, or bloody Sea, on dry land, which stood on both sides as a Wall, and being under the Cloud as men (in a carnal eye) overwhelmed and drowned, and yet truly saved, and safe from their Enemies.

Fifthly, That this appointment of Christ, was not by sprinkling, but by dipping or putting the person into, or under Water, appears by *Philips* baptizing the *Eunuch*, It is said, They went both down into the Water, both *Philip* the baptizer, and the *Eunuch*, that was the person, to be baptized; and being there in the water, *Philip* baptized or dipped him in that water, as *John* did Jesus in the River of *Jordan*.

And it is said, They descended, or went down into the water, so they ascended or went straight way up, or out of the water, see for this *Acts* 8. 38, 39. *Mat.* 3. 16. Mark the expression, *And Jesus when he was baptized went up straightway out of the Water*, therefore he had been down in the water.

Sixthly, That this appointment of Christ, was not by sprinkling, but by dipping, or as it were a drowning, appears, in that *John* the Baptizer (his work being to baptize) remains in the Wilderness by the River of *Jordan*, and afterwards in *Enon*, near *Salem*, and the reason that is rendred, by the Spirit of the Lord, why he abode there, was, because there was much water, which need not have been, if that appointment could have been performed by sprinkling

ſprinkling and not by dipping, See *Luke* 3. 2, 3. *John* 3. & 23.

Seventhly, That this appointment of Chriſt was not to be performed by ſprinkling, but by dipping, appears from the nature of the Ordinance it ſelf; for it is ſuch an Ordinance as whereby the perſon that ſubmitteth thereto, doth viſibly put on Chriſt Jeſus the Lord, and is hereby viſibly planted into his Death, holding forth therein a lively ſimilitude and likeneſs unto his Death, whereby only through faith, he now profeſſeth he hath eſcaped death, and is in hopes to obtain life everlaſting, and ſo to have fellowſhip with him in his Death, and to reckon himſelf dead with him to ſin, Sathan, the Law, and the Curſe, See *Gal.* 3. 27. *Rom.* 6. 2, 3, 5, 7. & 9. 1 *Cor.* 15. 29.

But the planting of a perſon into the likeneſſe *of death, is no way reſembled by ſprinkling; but by dipping, it is lively ſet forth and demonſtrated.*

Eighthly, This appointment of Chriſts baptiſm, is an Ordinance whereby the perſon that ſubmitteth thereto, doth hereby viſibly and clearly reſemble the burial of Chriſt, and his being buried, in reſpect of the old man, the former Luſts and Corruptions (like the *Egyptians*) to be taken away and ſeen no more, See *Rom.* 6. 4, 6. *Col.* 2. 12. But ſprinkling doth no way lively reſemble the Burial of Chriſt, or the perſon being buried with him, as Dipping doth.

Ninthly, This appointment of Christs baptism is an Ordinance, whereby the person that submitteth thereto, doth visibly and lively hold forth herein the Resurrection of Christ, declares him, whose life was taken away from the earth, to be alive again, who although he dyed and was buried, yet was not left in the grave to see corruption, but was raised again, and behold he liveth for evermore.

And as hereby he holds forth the Resurrection of Christ, so doth he also his own, being planted in the likeness thereof, so as to reckon himself to be in Soul and Spirit, quickned and risen with Christ, from henceforth to live unto God the Fountain of Life, and Christ Jesus the Lord, who dyed for him, and rose again, and so to walk in newness of life in this present world, being also begot into a lively hope, that in the world to come, he shall be raised and quickned both in soul and body, to a life everlasting, See *Rom.*6.4,5,8,11. *Acts* 8. 33,35,36. *Col.* 2.12. 1 *Cor.* 15.29. 1 *Pet.*1.3.

But sprinkling doth no way lively resemble the resurrection of Christ, or the Soul or bodies rising, or being raised by him, as the way of dipping doth.

Therefore this appointment of Christ, was and still is to be performed by way of dipping of putting the person into, or under the water, and not by sprinkling.

Tenthly, Dipping doth hold forth a conformity to Christ in his sufferings and afflictions, as Christ

Christ saith, *I have a Baptism, and how am I straightned until it be accomplished*, meaning his sufferings.

Now one end of Baptism is, to represent Christs Sufferings, and our Sufferings with him, which is in a lively manner set out by dipping into water, and therefore when the Saints do express their afflictions, they do set them forth by being in the depths, or in the deep waters, as *David* in *Psalm* 130. *Out of the depths have I cryed unto the Lord*, meaning deep afflictions, and God saith in *Isaiah* 43. 2. *When thou passest through the Waters, they shall not overflow thee*; meaning affliction, and therefore a believer, is to be dipped and plunged, all over into the River or water, to hold forth, That now he must resolve to take up the Cross of Christ and suffer; and not only so, but this being raised and delivered out of the water again by the hands of the Minister, doth hold forth, that so shall such believing souls be saved, and delivered from all their afflictions, as in *Psal.* 34. 17. *Many are the Afflictions of the righteous, but God shall deliver them out of all.*

And that this doth sign or signify our salvation, appears, in 1 *Pet.* 3. 21 the like figure whereunto Baptism doth now save us, and *Mark* 16. 16. *He that believes and is baptized shall be saved*; So that Baptism is to sign, and confirm signally our Sufferings and Afflictions with Christ, so Salvation or Deliverance from them all, the one in dipping and plunging him in Water, the other in Raising him out again.

The

Into whose name Baptism is administred

The third thing that is essential in this Ordinance of Baptism, which I shall speak to, will be what is meant by name of *Father, Son,* and *Holy Ghost*. The Command is, That the Minister must dip them into the name of the Father, Son, and Holy Ghost, the which the Lord Jesus commanding must be therefore essential to this Ordinance, I shall therefore endeavour to shew you what is meant by name here.

That by which Father, Son, and Spirit are made known, as a man is by his Name, that is here to be understood, by the name Father, Son, and Holy Ghost, we know the Gospel doth hold forth one God, yet distinquished into Father, Son, and Holy Ghost, the name here is to be understood, that Gospel that doth so set forth God and describe him as the Subject Matter of our Faith, *Acts* 9. 15. *But the Lord said unto* Ananias, *Go thy way, for he is a chosen Vessel unto me, to bear my name before the Gentiles, and Kings, and Children of Israel, for I will shew him how great things he must suffer for my names sake.*

Now Name in this place, and in the Commission is to be understood, that heavenly mystery of the Gospel, in which God is discovered and made known, as a man by his name.

One part of the Gospel mystery consists of a Discovery of the name of the Father, by which he is distinquishably made known from the Son and Spirit, and that in these particulars.

First, In ordaining the Son, 1 *Pet.* 1. 18. in choosing and electing the Son, *Isaiah* 28. 16.

with

with 1 *Pet.* 2. 5. in ſending the Son, *Gal.* 4. 4. *John* 3. 16, 17, in ſealing the Son, *John* 6. 27. in promiſing the Son, *Iſaiah* 9. 6. in bruiſing the Son and putting him to grief, *Iſaiah* 53. and laying all our iniquities upon the Son, and to juſtify and freely accept ſuch as believe in the Son. This I underſtand is the Name of the Father.

And by the Sons Name is to be underſtood, that by which he makes known himſelf to the Sons and Daughters of men, as to take Fleſh, *Heb.* 2. 14. *Rom.* 9. 5. & 1. 3. He kept the Law in order to dy, As that juſt one, or as a Lamb without ſpot, and his making his Soul an offering for ſin, as a perfect offering for the ſins and tranſgreſſions of his people, *Heb.* 10. 12, 14. *Iſa.* 53. and that he did not only dy for our Sins, but roſe again for our Juſtification, *Rom.* 4. 25. and aſcended into Heaven, and makes interceſſion for us, *Heb.* 2. 25. And pours down the Spirit and gives gifts unto men, *Zach.* 12. 10. *Epheſ.* 4. 10, 11, 12. all this the Son makes himſelf known by as by a name, diſtinguiſhably from the Father, and the Spirit.

And in the laſt place, the Spirit is made known in the Goſpel, as that which in the firſt place convinceth the world of ſin, *John* 16. 8. and pricks men in their hearts with a ſenſe of ſin, and the wrath of God due for ſin, *Acts* 2. 37. & 29. And the work of the Spirit, by which that is made known, Is the revealing of the Father, and the Son, and thoſe great Myſteries unto the ſoul of a poor convicted Sinner, for as Chriſt

ſaith

ſaith, the Spirit of God ſhall lead you into all truth, it ſhall take of mine, and ſhew it to you, *John* 16. and ſo no man doth underſtand, the things of a man, but the Spirit of a man, that is within him; So none ſhall or can underſtand the things of God, but by the Spirit of God; for the Spirit of God ſearcheth out all things, even the deep things of God 1 *Cor.* 2. 9, 10. The Spirit doth not only diſcover mans miſery, and his loſt eſtate by reaſon of ſin, but diſcovers a remedy which lies in the great love of God in Chriſt (as before mentioned) and worketh in the heart, true faith and repentance, diſpoſing the heart to obedience, This is the proper work or office of the Spirit, by which he is diſtinguiſhably known from the Father and the Son.

And now, when the Soul ſhall come to the Preacher, and make known to him, that the Spirit hath experimentally made known unto him his loſt and damnable eſtate by ſin, and that he ſame Spirit hath diſcovered unto him, the great love of God the Father, in the gift of Chriſt, to be a propitiation for ſin, as one dying for the chief of Sinners, and that the Spirit of God hath made known all this to him, and hath wrought faith in his heart to believe it, and hath changed his heart from a Courſe of ſin, to renewed obedience; for no ſoul can declare to a Miniſter the true work of Converſion, but he muſt in ſo doing diſcover his knowledge of the work of the Father, Son and Spirit, and into this doth the Miniſter baptize him, as in the name of the

Father

Father, Son, and Holy Ghost: And thus much for these three particulars.

In the fourth place, we shall now come to the Subject that must be baptized, and that (as you have heard) is one that is taught, *Teach all Nations, baptizing them*; and as my Text saith, *Repent, and be baptized every one of you*, which doth hold forth the person baptized to be a taught and repentant person. The subject of Baptism.

But seeing the main thing in question hath alwaies seemed to be the Subject of Baptism, who it is that is to be baptized; this I shall therefore most insist upon, wherein I shall endeavour to make plain to you, first (as I say) that he is to be a believer, a penitent person, as appears *Mark* 16. 16. *Go preach the Gospel to every Creature, he that believeth, and is baptized, shall be saved*, where observe,

That believing the Gospel is to go before baptizing, and *Matthew* 28. 19. *Teach all Nations, baptizing* or dipping *them*? What them? them that are taught or made Disciples by teaching, and in my Text you find, that *Peter* after Christ had poured down the Spirit upon them doth, (by that authority received from heaven) when he had converted those Jews, command every one of them, to be baptized or dipped; Repent and be baptized every one of you into the name of the Lord Jesus for the remission of sins, and so in like manner you shall find *Cornelius* his family, by *Peter* commanded to be baptized; *Acts* 10. 48. for saith he to the six brethren that were Faith and Repentance go before baptism.

with him, *How shall we forbid water that these should not be baptized, who have received the Holy Ghost, as well as we?*

And he by the great authority which (as an extraordinary Apostle) he had from Heaven, commanded them to be baptized in the name of the Lord Jesus. So we find *Ananias* in a special manner sent to the Apostle *Paul* at his first conversion to the faith, as *Acts* 22. 16. where he also by the authority received from Christ in verse the 16. saith, *And now* Paul *why tarriest thou? Arise and be baptized, for the washing away of thy sins in calling upon the name of the Lord:* where you see the express command of God, enjoyning him (upon his Conversion) to be baptized.

And in the next place, As God hath commanded his Ministers to baptize or dip Believers only, and as his Ministers (by virtue of that authority from him) have left standing Laws, and commands upon Disciples only to be baptized, so we find, that they did practice that way and that only; of baptizing such as believed and repented, *Acts* 2. 40, 41, 42. *So many as gladly received the word, were baptized, and the same day there were added to the Church, three thousand souls, And they continued in the Apostles Doctrine, Fellowship, Breaking of Bread, and Prayer.*

Whence you may observe the practice of the Apostles that were guided by the infallible gifts of the Spirit, that first they converted before they baptized.

In like manner you shall find in *Acts* 8. 12, 13. where

where *Philip* was preaching to the people in *Samaria*, *But when they believed* (he preaching the things concerning the Kingdom of God, and the name of Jeſus Chriſt, *they were baptized both Men and Women*, *Then* Simon *himſelf believed alſo*; *and when he was baptized, he continued with* Philip *and wondered.* So that you ſee this was the continued courſe of Chriſts Meſſengers ſent by him.

Firſt, They converted men by preaching, and then baptized them, In the name of the Father, Son, and Holy Ghoſt, or in the name of the Lord Jeſus, wherein the name of the Father and Spirit are included, when his name is only mentioned. In like manner you ſhall find in the ſame *Chap.* that *Philip* (by the Spirit of the Lord, being directed to the *Eunuch* that did belong to *Candace* the Queen of the *Ethiopians*, who had the charge of all her Treaſure, and had been at *Jeruſalem* for to worſhip, was returning, and reading *Iſaiah* the Prophet, then *Philip* joined himſelf to his Chariot, and upon ſome diſcourſe together, he from the aforeſaid Scripture, preached unto him Jeſus, in *Acts* 8. 32, &c. *And as they went on their way they came to a certain Water, and the Eunuch ſaid, See, here is Water, what hindereth me to be baptized?* Philip *ſaid, If thou believeſt with all thy heart it is lawful*, (implying it was unlawful for a man (not believing) to be baptized, *And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God, and he commanded the Chariot o ſtand ſtill, and they went*

both down into the Water, both Philip *and the Eunuch, and he baptized him, and when they were come out of the water, the Spirit of the Lord caught away* Philip *that the Eunuch saw him no more, and he went on his way rejoicing.*

From all these words you may observe, That *Philip* is said to preach Christ unto this man, and upon his comming to the water he said, What lets? where you see, It is the duty of such as believe to offer themselves to be baptized, and that there is no let or hinderance to the Ordinance of Baptism but unbelief, and therefore saith he, *If thou believest with all thy heart thou mayest*, (or it is lawful, as the word more properly may be read) plainly holding forth, that all both young and old, that did not believe, it was unlawful for them to be baptized.

Believers should offer themselves to be baptized.

And you shall find several families also baptized upon their being converted, which many (through ignorance and want of taking notice of what the Scripture speaks) say, it is probable, they had some Infants in them.

But to prevent mistakes in the minds of any that so think, I shall prove, That these families were all converted Disciples so as to believe the Gospel; as for instance, First the Family of *Lydia*, *Acts* 16. 14, 15. *And a certain woman named* Lydia, *a Seller of Purple, of the City* Thiatyra *(which worshipped God) heard us, whose heart the Lord opened, that she attended to the things which were spoken of* Paul, *and when she was baptized, and her houshold, she besought us, saying.*

If

If ye judge me faithful to the Lord, come into my house and abide, and she constrained us.

Now here in this Text, *Lydia* is only mentioned as to have been converted, no mention made, what her household was, only that they were baptized, but in the last verse, *viz.* the 40. of that Chapter, It is said, That when *Paul* and *Sylas* were put out of the *Gaolers* house, they went and entered into the house of *Lydia*, and when they had seen the Brethren they comforted them and departed, where you may clearly see, That *Lydia's* house consisted of Brethren, capable of being visited and comforted by *Paul* and *Sylas*, as well as *Lydia* whose household they were.

Lydia and her household together converted.

And also in the same Chapter you have mention made of the Gaoler and his Household, all which were baptized in the 31, 32, 33, and 34. Verses, In which place you shall upon reading find, this to be true, that they spake unto him the word of the Lord, and to all that were in his house, and verse 34. *He set meat before them, and rejoiced, believing in God with all his house.*

The Gaoler and his household together converted.

Where it is plain, That the whole household of the Gaoler heard the word of God, and rejoiced, and believed as well as the Gaoler, and were all baptized, Which is a clear proof, that such hearing the word of God, and believing ought, and they only, to be baptized.

And this will appear further by the house of *Stephanus*, comparing the 1 *Cor.* 1. 16. with the 16. chap. and the 15. verse of the same Epistle, where

Stephanus and his household together converted.

where in the one place it is ſaid, that *Paul* baptized the houſhold of *Stephanus*, in the laſt place he ſpeaketh thus, *I beſeech you Brethren, Ye know the Houſe of* Stephanus, *that it is the firſt fruits of* Achaia, *and that they have addicted themſelves to the Miniſtery of the Saints, That you ſubmit your ſelves unto ſuch, and to every one that helpeth with us and laboureth.*

Where you ſee in one and the ſame Epiſtle (as he ſaith) he baptizeth this houſhold, ſo he affirms they were the firſt fruits of *Achaia*, and that they were Miniſters, and addicted themſelves to the Miniſtring unto Saints, they did as the Text notes, labour, and he would have the Church ſubmit themſelves unto ſuch, therefore they were not babes, or little infants, but all true Converts, believing and penitent perſons.

And in *Acts* 18. 8. for the further clearing of this Matter in hand, *And* Criſpus *the Chief Ruler of the Synagogue, believed on the Lord with all his houſe, and many of the* Corinthians *believed, and were baptized*: So that you ſee what a Catalogue of clear examples you have to confirm unto us, which way thoſe infallible Apoſtles, both taught and practized, according to the great Commiſſion given them, by the Authority of Chriſt from Heaven, To preach firſt the Goſpel to every Creature, and he that believeth and is baptized, ſhould be ſaved, and that they ſhould make diſciples through teaching, dipping them into the name of the Father, Son and Holy Ghoſt; And withall you ſee both Commands

as you have heard, and plentiful examples for baptizing believers. But not the least colour or shew of any ground for sprinkling of Infants.

Now by the way, let me say, what a sad thing therefore is this, that such a world of People (from Custome and Tradition) run headlong after this Idol of mans invention?

But this Solemn Ordinance which you have heard, lies clearly as a Duty under the expres Law of Christ to every one that believeth, this they sleight and contemn, as enemies to the same, therefore let such souls know, That as Christ is a King, So this is one of his great Laws, and a fundamental ordinance of the Gospel unto which he calls all believing and penitent persons, that are professed subjects to him to be obedient to.

Now therefore let such tender souls who have the fear of God in them, lay this to heart.

The Ordinance of baptism long neglected, and an Idol set in its room.

First, That this Solemn Ordinance for many hundred years, hath been neither preached, nor practised, by abundance of such which (in Charity) we cannot but judge, might have many good things found in them.

But here lyes that which makes the case sad and lamentable, that in the room of this precious Ordinance of God (which Christ confirmed by his blood) should be set up, that Idol of sprinkling of Carnal poor Infants, for doubtless, if there be an Idol now practised in the world, or set up amongst men, this must needs be one. For I have learned, with others of the

Saints

Saints of God, this to be an Idol, either the worshipping of a false God, or the true God in a false manner, which I might largely insist upon to prove from Scripture.

Now though this be not an Idol of the first kind, it is without doubt an Idol of the second. It is setting up mans Invention, instead of Gods solemn Ordinance, which is a sin, for which God plagued the people in *Levit.* 10. and 1, 2. It is an Image of true Baptism set up in the room of it, but not the same, and that in all the before mentioned essentials, A false Administrator, ignorant of the true nature of the Ordinance, instead of a true Minister; Sprinkling instead of dipping; A carnal infant instead of a true believing man or woman; And all this done at the naming of so many words only; VVhereas the Commission injoins, that they should dip them, in the name of the Father, Son, and Holy Ghost. So that there is in this christening of Children, nothing of Gods appointment or of what he commanded, *viz.* The Minister wrong, the Subject wrong, the Form wrong, and also the naming of so many words only instead of dipping into the name of the Father, Son and Holy Ghost, VVhereas the Commission injoins, the true Minister should dip a Disciple into the name of Father, Son and Holy Ghost.

Now let any Soul seriously judge? whether God can own that which hath nothing of his own appointment or Commands, but in every particular contrary thereunto. But

But seeing the main thing usually controverted is about the Subject (whether Infant or Believer) I shall leave what I have said, concluding the Administration upon Children corrupt in all the three foresaid heads as well as in the last, and shall speak of the last only, *viz.* That carnal children are not lawful Subjects of baptism, and shall begin to speak to the main Argument or ground, usually pleaded by all except Papists, for Childrens baptism, and that is,

The Papists do hold that the Ordinance of baptism doth convey grace by the very work done, which is so generally confuted by all Protestant Authors, that I think it not worth my time to speak to that grosse Error.

Though there be no command nor example, yet there is a consequence, *viz.* the Covenant of life being made to Believers, and their seed comming out of their loins, Baptism, being an Ordinance of that Covenant, doth also belong to them.

The Covenant of life not made to the seed of Believers as coming out of their loins, & therefore the baptism of infants drawn thence by a false consequence.

Now I shall endeavour to prove the falseness and erroneousness of this Consequence. That it cannot be of God, my first ground is, because it doth oppose it self to the expres Laws, and Commands of the New Testament; and whatsoever consequence men do draw from Scripture, that crosseth the plain Commands of God (to be sure) cannot be of God, but such consequence must needs be (according to Scripture light) of Satan, or at the best, from the vision of a mans own heart.

Now this I would have you seriously to take notice of, That baptism of Believers, is a Solemn Ordinance of the new Testament, enjoined by divers special commands, and incouraged

with promises of remission of sins and salvation on the right performance of the same.

Now for any man to force a Consequence that shall oppose it self against so solemn an ordinance cannot be of God, because God cannot speak that which is contrary to himself or to his own commands, As for instance:

When Christ began to teach to his Disciples, that the Son of man must suffer many things and be rejected of the Elders, and chief Priests and Scribes, and be killed, and the third day rise, He spake that saying openly, and *Peter* took him and began to rebuke him, but he rebuked *Peter*, saying, *Get thee behind me Satan.* From whence we may observe,

That whatsoever consequence or Argument any man shall seem to inforce (though pretending Scripture for the same) that oppose themselves against duty, or do hinder the servants of God therein I may say of such Consequences, and such Arguments, Get thee behind me Satan, thou art an offence unto me: Its clear, That Christ concludes those Arguments and perswasions, whatsoever they be that do tend to the hinderance of any solemn duty or Ordinance of God, they are of the Devil, *Get thee behind me Satan.*

Therefore all those Books and Arguments set out for the maintenance of Childrens Baptism grounded upon this Consequence, opposing themselves against duty, as you have heard, which is,

That

That every penitent or believing perſon ought to be baptized.

Now the whole tendency of thoſe Books being to oppoſe the practice of the ſame, and to hinder it; I may ſay of them as Chriſt ſaid before, *&c* For upon this ground we may conclude all thoſe Diſcourſes not to be of God, I ſhall therefore leave what is ſaid to you, ſeriouſly to weigh, whether or no this is not an erroneous conſequence.

But in the next place, let us come nearer to examine this conſequence, both in itſelf, and the grounds from whence it is drawn.

The grounds of this Conſequence is, That the Covenant of Grace, belongs to believers Children, the conſequence is therefore Baptiſm, being an Ordinance of that Covenant muſt needs belong to believers children, in which two lyes our whole buſineſs, for the grounds of this conſequence, is brought the Covenant of Circumciſion, that belonging to *Abraham* and his ſeed after him in their generation, *Gen.*17. 7. and 10. to 14.

From hence it is gathered, That the Covenant of Grace, *viz.* of eternal life, belongs to believers and their ſeed born of their body, For the Covenant God made to *Abraham* and his off-ſpring, *viz.* the Covenant of Circumciſion belonging to *Abraham* and his ſeed in their Generation, therefore Circumciſion the ſign of the Covenant belonged to them, ſo the New Covenant now belongs to believing Gentiles and their ſeed.

Baptism being an Ordinance of that Covenant, belongs also to believing Gentiles, and their seed, this being the onely and alone foundation ground of all those (except Papists) for their Rantizing or Sprinkling of Children.

We shall endeavour to prove this ground (from whence this consequence flows) to be so far from being the truth, that it is an error, and yea such an error, that if it were maintained with all those errors, that naturally must needs be defended as consequences of this opinion, it would shake the foundations of the Gospel, But that I may with as much clear satisfaction inform others as God had clearly convinced my own soul of the truth of this; I shall propound this method to be handled.

First, then I shall make it appear to you, That there is two Covenants held forth in Scripture, the one a Covenant of Grace, and the other a Covenant of Works, or an absolute Covenant, and a Conditional Covenant.

Secondly, I shall prove, that the Covenant of Circumcision was no Covenant of eternal life, but a Conditional Covenant, a Covenant of Works.

Thirdly, I shall prove, that none but believers ever had; or shall have right to the Covenant of Grace.

Fourthly, I shall endeavour to answer such Scriptures (especially those in the New Testament) that are usually alleged for defence of a Covenant of life in the flesh.

To

To the first; That there is two Covenants mentioned in Scripture, is very plain, The one a Covenant of eternal life, the other a Covenant of works, in which eternal life was not conveyed or given, as appears in *Jeremiah* 31. 32, 33, 34. *But behold the day commeth, saith the Lord, that I will make a new Covenant with the House of* Israel, *and with the house of* Judah, *not according to the Covenant that I made with their Fathers in the day that I took them by the hand to bring them out of the Land of* Egypt, *which my Covenant they brake, although I was to them an husband saith the Lord.*

Two Covenants, the one of Works, the other of Grace or the one the Old, the other the New.

But this shall be the Covenant that I will make with the house of Israel, *after those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts and will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their Iniquities and remember their sins no more.*

You have here set forth two Covenants, the one Old, the other New, and as here we find a New and Old Covenant, so there is likewise, mention of two Covenants in the eighth to the *Hebrews*, where you have upon the matter the very same words, only it is clear, that Jesus Christ is the Minister of the New Covenant, in the 6. and 7. verses of that chap. *But now hath he obtained a more excellent Ministery, by how much*

also

alſo he is the Mediator of a better Covenant, which was eſtabliſhed upon better promiſes, for if that firſt Covenant had been faultleſs, there would no place have been ſought for the ſecond.

In which place we may underſtand two Covenants, a new Covenant and an old Covenant, and Jeſus Chriſt holding himſelf to be the peculiar Miniſter of the New Covenant, (unto the Church then gathered) all thoſe that are in Chriſt, being Gods *Iſrael*, *Abrahams* ſeed.

If you be in Chriſt then are ye *Abrahams* ſeed, and heirs according to promiſe, *Gal.* 3. the latter end. So that thoſe that are Chriſts, have this Covenant now made to them, and it appears at the 3. verſe, that the other Covenant was a meer Covenant of works, in that he ſaith, he hath made the firſt old.

And now that which waxeth old, is ready to vaniſh away, where by old Covenant he means, that typical Covenant of works, which run upon the fleſhly line of *Abraham*, till Chriſt came out of the fleſh of *Abraham*, and ſo put an end to that Covenant in the fleſh, and this you have further proved in *Heb.* 9. 15, 16. There is again mention made of two Covenants or Teſtaments, the firſt and ſecond, the firſt was confirmed by the blood of Goats and Calves, the ſecond by the blood of Chriſt: Now if any pleaſe but to ſearch theſe Scriptures it will appear that there is two real diſtinct Covenants or Teſtaments, the one of Grace, and the other of works, the one conditional, the other abſolute. Now an abſolute

abſolute Covenant, is a Covenant without all Condition required in the Creature, but what God himſelf performs, as *Jerem.* 32. 40. *I will make an everlaſting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they ſhall not depart from me*; Where you ſee, God undertakes both; firſt, that he will not leave or forſake his people, but do them good; and ſecondly, undertakes that he will plant his fear in their hearts, that they ſhall not depart from him.

And as in that eighth of *Heb.* he engaged that he will write his Law in their hearts, and that he will be their God, and they ſhall be his people, and that he will teach them to know him, and will pardon their iniquities, and their ſins he will remember no more.

Now here is nothing but what God hath undertaken to perform, and to work in the Creature, as further appears in *Ezekiel* 16. latter end. For thus ſaith the Lord God, I will even deal with thee as thou haſt done, which haſt diſpiſed the oath in breaking the Covenant, Notwithſtanding I will remember my covenant with thee in the day of thy youth, and I will eſtabliſh unto thee an everlaſting covenant, and as he ſaith afterward, not by thy covenant, but by my covenant, ſo that which he calls thy covenant, was that which they broke, and therein diſpiſed the Oath as he ſaith plainly; holding forth that it was a covenant of works anſwerable to that in *Nehemiah* 10. 29. *They clave to their Brethren the Nobles,*

Nobles, and entered into a curse and an oath to walk in Gods Law, which was given by Moses *the servant of God.*

In which case you may discern here was two covenants, the one, that God calls his covenant, and another, that was their covenant, a covenant of works which they broke. And likewise you have further the covenant of eternal life, opened in *Ezekiel* 36. 25, 26, 27. *Then will I sprinkle clean water upon you, and you shall be clean from all your filthiness, and from your Idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgements and do them.*

Where you have, as I said before, this New covenant wholly lying on Gods part, that he would first cleanse them from all their Idols and iniquities, that he undertakes to give a new heart, to take away the heart of Stone, and to give them hearts of flesh. And that he will give the soul his own Spirit, and thereby came these to walk in his ways whom he calls to the obedience of his truth.

If they sin, he binds himself to pardon their sins, and to remember their sins and transgressions no more, so that it is impossible that this covenant should be broke, or that a soul shall ever miscarry, that is once in this covenant, as in respect of his everlasting estate.

And

And to this purpose, *David very eminently speaks* in 2 *Sam.* 23. and 5. verse, *Although my house be not so with God, yet he hath made with me an Everlasting Covenant, ordered in all things and sure, for this is all my salvation, and all my desire; although he make it not to grow.* Where you have *David* setting out the Covenant of Grace, and the mercies in it to be in all points perfect and sure.

And to this purpose the Prophet in the 55. of *Isaiah*, and the third verse, inviting souls, and perswading them to come to Christ, saith, Incline your ear, and come unto me; Hear and and your souls shall live, and I will make an everlasting Covenant with you, even the sure mercies of *David*, that is, he will give a Soul those New Covenant mercies, which are most sure, no way depending upon any condition to be performed in the Creature, but wholly upon the Lord, as appears in *Psalm* 89. 28. to the 37. ver. *My mercy will I keep for him for evermore, and my Covenant shall stand fast with him; his seed also will I make to endure for ever, and his throne as the days of Heaven. If his children forsake my Law, and walk not in my Judgements. If they break my Statutes, and keep not my Commandments, then will I visit their transgressions with the Rod, and their iniquities with Stripes, Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail; My Covenant will I not break, nor alter the thing which is gone out of my lips. Once have I sworn by my Holiness, that I will not ly unto* David. *His seed shall endure for ever, His Throne as the*

Sun before me, It shall be established for ever, as the Moon, and as a faithful Witness in Heaven, Selah.

Now in these words you have the Covenant of eternal life made with Christ and his spiritual seed, which *David* and his seed were types of, which Covenant is a sure Covenant, to all those to whom it is once made, and to this doth the Author to the *Hebrews* allude, when he saith in *chap.* 6. 17, 18. Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his Counsel confirmed by an oath. That by two immutable things, in which it was impossible for God to ly, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us. Now in this Covenant before spoken to, you have both the promise and oath here spoken of, and here in this Covenant must needs be discovered, the immutability of his Counsel, because this is as *David* saith, a covenant that is in all points perfect and sure; and *James*, in his Epistle alluding to these New covenant blessings or gifts, saith, *Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning:* and that he doth here speak of the New covenant gifts, doth appear in the next words he saith, *Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his Creatures.*

Now consider well, that in this covenant there is nothing that he requires, but he ingageth himself to enable us to accomplish. If he command

mand to pray, he promiseth to give his Spirit to help our infirmities. If he command to walk in all his waies, as you have heard, he promiseth that he will put his Spirit in them to cause them to walk in his waies.

But some may object and say, *That we find the Gospel is held out upon Condition of Faith and Repentance.*

Answer, It is true, the promise of salvation and remission of Sins is held out with a condition to the world; because it is Gods free mercy to work that condition in the hearts of his Elect, by means of preaching and tendering of the Gospel, and in them only. Why though the Covenant of Grace be absolute, yet the promises are held forth under a condition.

But we are not to think, that this grace of Faith and Repentance, are any Qualifications that persons are to attain by their own abilities unto which the Gospel is tendred.

But in the new covenant, the Lord undertakes to work the condition, and to give the salvation tendred upon that condition also, for saith he, *I will be unto you a God, and you shall be unto me a people*; and in particular, he saith, *He will put his Law in their hearts, and in their minds will he write them, and he will teach them to know him.*

Now doubtless, the Law of Faith and Repentance are here included, according to those Scriptures, *Ephes.* 2. 8. *For by grace are you saved through Faith, and that not of your selves*, It is the gift of God.

Where he holds forth, that though Faith be an Instrumental means of our salvation, yet

Faith the gift of God.

it is Gods free gift wrought in us, & therfore surely a covenant gift. And upon this ground in *Phil.* 1. 28. saith, It is not only given us to believe, but to suffer for his name sake: where to believe, is given of God, and so in *Acts* 18. 27. speaking of *Apollo*, saith, that when he came, he helped them much who had believed through grace, as in *Hebr.* 12. 2. where Jesus is said to be as well the Author as the finisher of our faith.

All which passages do shew, that Faith is as well given in the new covenant, as the Salvation tendred upon that condition.

Repentance the gift of God.

And so is also repentance, a New covenant gift, as well as remission of sins tendred upon that condition, as you find in *Acts* 5. 31. *Him hath God exalted with his own right hand to be a Prince and Saviour, to give Repentance to Israel, and Remission of sins:* and in *Acts* 11. 18. *When they heard those things they held their peace and glorified God, saying, then hath God also to the Gentiles granted Repentance unto life.*

Where observe, to Gods *Israel*, both of *Jews* and *Gentiles*, God doth grant and freely give Repentance as well as salvation and remission of sins promised upon the condition of Repentance, as likewise appeareth in the 2 *Tim.* 2. 25. where the Ministers of God are commanded in meekness to instruct those that oppose themselves; if God peradventure will at any time, give them repentance to the acknowledging of the truth, which doth plainly prove, that though Repentance and Faith be the condition that the

Gospel is tendred on, yet you see, the Lord doth in the New covenant, give faith and repentance as well as Remission of sins, and eternal life.

And further I shall make it appear, That this covenant of grace to eternal life, was first more obscurely and darkly revealed to our first parents, God directing his speech to the *Devil* in *Gen.* 3. 15. for the greater terror of the Devil and the greater comfort of his Elect. God saith, *I will put enmity between thy seed and the seed of the woman, it shall bruise thy head, and thou shalt bruise his heel.* The Covenant of Grace obscurely delivered to our first parents.

This speech contains in substance, the covenant of grace, Christ the true spiritual seed being here promised, who in Scripture is held forth to be the very substance and marrow of the New covenant, therefore the Lord saith in *Isaiah* 42. 6 speaking of Christ, *I will give thee a Covenant of the people, a light to the Gentiles:* where the very gift of Christ is called a covenant, because where he is promised, all heavenly and spiritual blessings in him are there given, all the promises being in Christ, *Yea*, and in him *Amen*, 2 *Corin.* 1. 20. And all spiritual and heavenly blessings are in him, *Ephes.* 1. 3. He saith, he will put enmity between the seed of the Serpent and the seed of the woman, which must needs have thus much in it.

That God would put or infuse in the seed of the woman his created gifts of holyness and purity, and that precious love of God, whereupon it must needs be, that this new nature would

be

be hated by the Devil as being oppoſite to him, and alſo muſt needs hate the Devil, with his evil nature, as the *Pſalmiſt* ſaith, *Ye that love God hate evil*, Chriſt tells us in *Mat.* 10. 34. *Think not that I come to ſend peace on earth, I came not to ſend peace, but a ſword; for I am come to ſet a man at variance againſt his Father, and the Daughter againſt her Mother, and the Daughter-in-law againſt the Mother-in-law, and a mans foes ſhall be they of his own houſe-hold.* And *Luke* ſaith, five in one houſe ſhall be divided, three againſt two, and two againſt three, *chap.* 12. 52. And what ſhould occaſion this diviſion, but that new nature which the Lord infuſeth into his own ſeed or children, which cannot comply with the ſeed of the Serpent; So *Peter* ſaith, they ſpake evil of us, becauſe we run not with them to the ſame exceſs of Riot, 1 *Pet.* 4. 4.

So that I underſtand that here in this third of *Geneſis* is the whole New covenant included.

The New Covenant not intailed upon any fleſhly line.

This new covenant was never intailed upon any fleſhly line or generation, as the covenant of circumciſion was, but was ſtill confirmed of God in Chriſt, and to ſuch ſouls only in Chriſt, as you find in the promiſe to *Abraham*; *Gen.* 12. 3. *In thee ſhall all the Nations of the earth be bleſſed.*

Where you may obſerve, That here is no reſpect of perſons in the matter of theſe bleſſings to everlaſting life; But all Nations in Chriſt, as well one Nation as another, if in Chriſt, have

have those blessings promised to them, and thus much is imployed in that promise, that all nations out of him are accursed.

What's meant by the blessedness promised to *Abraham* and his seed.

But God here directs his speech to *Abraham* (some may say) it is true, but with respect to Christ now, who as touching the flesh, was in his loins; and this blessedness or justification of life, which was confirmed in *Abraham* as a Father of all Nations, is by the Apostle *Paul*, called the Gospel, *Gal.* 3. 8. The Scripture foreseeing that God would justify the Heathen through Faith, preached the Gospel to *Abraham*, as it is written, *In thee shall all the Nations of the Earth be blessed*: so this blessedness spoken of in *Gen.* 12. 3. is expounded by *Paul*, to be justification by faith in Christ, and in *Act.* 3. this blessedness is there expounded to be a turning of every one of them from their iniquities, *Act.* 3. 26.

And also this Gospel promise or covenant is spoken to in *Gen.* 15. 5. where he bids *Abraham* look up to the Heavens, and if he could number the Stars of Heaven, and the Sands upon the Sea-shore, so shall thy seed be; and *Abraham* believed God, and it was accounted to him for righteousness, This promise is quoted by the Apostle *Paul* as the Gospel covenant in *Rom.* 4. 3. in opposition to the covenant of Circumcision, intailed upon the flesh or fleshly line of *Abraham*. For Circumcision was a Covenant in the flesh as the Apostle calls it, which he also expounds in the 1. and 2. v. to be a Covenant of works, but more of that hereafter, only that which I would observe

observe at present is, that the Apostle confirms that Gospel promise in *Genesis* 12. and verse 3. and *Genesis* 15. and ver. 5. to be the new covenant, wherein was given, through faith, the Justification of Life, excluding in this point the covenant of Circumcision, called Works, *Rom.* 4. 1, 2. and both these covenants are made with *Abraham* in *Gen.* 17. there you find the new covenant made with him, to verse the 6. and from the 7. verse to the 14. the covenant of Circumcision in the flesh; the new covenant is expressed in the third verse, where he saith, As for me my covenant shall be with thee, and thou shalt be a Father of many nations, or of a multitude of nations, and thy name shall be no more called *Abram* but *Abraham*, for a Father of a multitude of nations have I made thee, this is by the Apostle *Paul* in *Rom.* 4. 17, 18. held out to be the Covenant of life, which he doth clearly hold distinct and different from the covenant of Circumcision in that place, denying that *Abraham* or his spiritual seed, had their justification in the covenant of Circumcision, but bringing in this, that *Abraham* should be a Father of many nations, and so shall thy seed be, as that in which *Abraham* and his spiritual seed, whether of *Jews* or *Gentiles* were and should be justified.

And this promise or covenant, is made with *Abraham* in *Gen.* 18. 18. In thee shall all the Nations of the Earth be blessed; So long as Christ was according to the flesh in *Abrahams* loyns, the

the promise runs thus, In thee, meaning that through Christ, which then was in him, should all nations of the earth be blessed.

But assoon as *Isaac* was come out of *Abrahams* loins, as in *Gen.* 22. 18. then saith he, In thy seed shall all the nations of the Earth be blessed: where by seed, most strictly is to be understood Christ, as the Apostle *Paul* intimates in *Gal.* 3. 16. where he expounds this word seed, to be not seeds, as of many, but seed as of one, which is Christ. So this blessedness in the seed Christ, is here expounded to be, Gods confirming his Covenant in Christ, and note that this blessedness which *David* holds out to be the Covenant confirmed of God in Christ, it was not entailed upon the flesh of *Abraham* and his fleshly seed, but made in *Abraham* as a Father of all the spiritual seed in all nations, and confirmed in the seed Christ, to all nations

Here the Jews after the flesh have no more interest than any other nation, except it be by faith, for faith only unites to this seed, and gives an in-being in the same.

This blessedness is expounded by *David* in *Psalm* 32. last ver. To ly in remission of sins, and purgation of the heart from guile, and expounded by the Apostle in *Acts* 3. last ver. To be a turning every one from his iniquities; for so there *Peter* expounds this blessedness, confirmed in *Abraham* and his seed. And though Christ did fulfill this covenant to the Elect of the Jews, yet the rest were hardned, and were never in

this ſenſe bleſt, either in the point of Juſtification or purgation from ſin, becauſe they were never in Chriſt the true ſeed by faith, nor never were thereby the ſpiritual ſeed of *Abraham*, walking in the ſteps of his faith, as all his ſpiritual ſeed did, *Rom.* 4.12. and *Gal.* 3.29. *If you be in Chriſt, then are you* Abrahams *ſeed, and heirs according to the promiſe.*

Thus I have given you from clear light of Scripture, that there were two covenants, a covenant of Grace, and a covenant of Works; the covenant of Grace belonging to *Abraham* and his ſpiritual ſeed in Chriſt, and all along from *Adam*, to all the ſpiritual ſeed of the Woman, that were born of promiſe, as the Apoſtle deſcribes the ſpiritual ſeed, in *Rom.* 9. 8. for he ſaith, ſuch are accounted the ſeed, that are ſo born of promiſe. And ſo at this day, all nations both Jews and Gentiles that are born again they are the ſeed and children, that only have an Intereſt in the promiſe of ſalvation. And ſo much for this firſt head.

Circumciſion proved to be no covenant of eternal Life, but a typical and carnal covenant.

Now I come in the next place to prove, that the covenant of Circumciſion is no covenant of eternal life, but a typical covenant, yea a covenant of works, which is alſo called by the Lord a Covenant in the fleſh, *Gen.* 17.13. and therefore to be ſure no covenant of eternal life.

But for the better clearing of the truth of this I ſhall firſt expound ſome words in the covenant, and that is the word *Everlaſting Covenant*, that

How the word Everlaſting is taken in the Law.

word ſeems to ſome to hold it forth, a covenant

of life, because it is said to be everlasting, whereas the word everlasting used in this Covenant, is to be understood only, for the *Ever* of the Law for the time of the Jewish State, as alwaies the word is to be understood, when applyed to the *Jews* in their generation. As for example, In the 16. of *Leviticus* it is said, the Priest should make an attonement for the holy Sanctuary, an attonement for the Tabernacle of the Congregation, and for the Altar, and he shall make an attonement for the Priests, and for all the people of the Congregation, and this shall be an everlasting Statute to you to make an attonement for the children of *Israel* for all their sins, once a year: which everlasting here must needs be understood but till Christ came, and so in *Numb.* 25. 13. *He shall have it, and his seed after him, even the Covenant of an Everlasting Priesthood, because he was zealous for his God, and made an attonement for the Children of Israel*, speaking here only of a Ceremonial Priesthood, typing out Jesus Christ, the substance that was to put an end to it.

And so this covenant of Circumcision is to be understood, as everlasting as *Canaan*, and the possession thereof, which was until Christs comming, who was the substance thereof; this being a Maxim, That whersoever the word *Everlasting* or *Ever* hath this joined with it, *to you*, or *to your seed in their generations*; that then it is to be understood only, for the *Ever* of the Law; and the time and period of that Ministration,

till Christ come, and no longer, *Exod.* 40. 15. *Thou shalt annoint them, as thou didst annoint their Fathers, that they may minister unto me in the Priests office; for their annointing shall surely be an everlasting Priesthood throughout their generations.* And so you have it in *Exod.* 30. 20, 21. *Moses* saying, *When they go into the Tabernacle of the Congregation, they shall wash with water, that they dy not; and when they come near the altar to minister, to burn offerings made by fire unto the Lord, so they shall wash their hands and their feet, that they dy not; and it shall be a Statute for ever to them, even to him, and to his seed throughout their generations.*

The next word that I would speak to, is, *I will be to thee a God, and to thy seed after thee*, which to some seems to hold forth a covenant of grace, in that he gives himself as a God in this covenant.

To which I answer, That God either gives and makes himself over in a covenant of works, which is upon a condition of works done in the creature; or else he gives himself in an absolute covenant of grace in Christ Jesus the Mediator without all condition of works to be fulfilled in the creature.

1. Argument to prove Circumcision a covenant of Works.

I shall make it clear, That God no otherwise gives himself in the covenant of Circumcision but conditionally, which is the first argument that I shall use to prove the covenant of Circumcision to be a covenant of works & not a covenant of eternal life, because it is conditional, what God promiseth to be or to give to *Abraham* and his fleshly seed in their generations; it was upon a con-

condition; that *Abraham* and his ſeed ſhould keep his covenant on their parties. as clearly appears, *Gen.* 17. 7, 8, to verſe 14. where you find the Lord engageth himſelf to *Abraham*, and his fleſhly ſeed to be their God, and to give them the whole Land of *Canaan*, In that ſenſe he would be their God, to poſſeſs them of that good land, and all the bleſſings of the ſame, upon condition, that they ſhould keep his covenant on their part, both he and his generation after him.

And the ſubject matter of the covenant that they ſhould keep, is, That he ſhould be circumciſed, and circumciſe all born in his houſe and bought with money. But though Circumciſion only be here mentioned, yet all the works of the Law, at that time made known to *Abraham*, are there included; as the Apoſtle expounds it, who beſt underſtood that Scripture, *Rom.* 2. 25. For Circumciſion verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy circumciſion, ſhall be made uncircumciſion; and ſo you have it, *Gal.* 5. 1, 2, 3. *Stand faſt*, ſaith the Apoſtle, *in the Liberty wherewith Chriſt hath made you free, and be not intangled again with the yoke of bondage*, which in *Acts* 15. it is ſaid, *Neither they, nor their Fathers were able to bear*; but verſe 2. *Behold I Paul ſay unto you, That if you be circumciſed, Chriſt ſhall profit you nothing, for I teſtify again to every man that is circumciſed, that he is a Debtor to do the whole Law.* And ſo much is clearly held forth in *Gal.* 6. 12, 13. Where ſaith the Apoſtle, *As many as deſire to make a fair ſhew*

in

in the flesh, they constrain you to be circumcised, only least they should suffer persecution for the Cross of Christ; for neither they themselves who are circumcised, keep the Law, but desire you to be circumcised, that they may glory in your flesh.

Where you may observe, That for men to be circumcised themselves, and not to keep the Law, or otherwise to press it upon others; the Apostle holds it to be absurd, if withall they did not keep the Law that were thus circumcised.

And in the Text before quoted, it is clear, That Circumcision (in the nature of it) binds them over to keep the Law; And to this purpose you find in *Acts* 15. *There were certain Teachers that taught the Brethren, That except they were circumcised they could not be saved*; Upon which the Apostles come together, and in the 10. verse *Peter* saith, *Why tempt you God to lay a yoke upon the Disciples necks, which neither our Fathers, nor we are able to bear?* And what was this yoke, but that they were to be circumcised and to keep the Law?

So that Circumcision was that which did comprehend under it the covenant of works, or the yoke of bondage that *Paul* in *Gal.* 5. 1, 2, 3. bids Christians stand fast in their liberty or freedom from that covenant or yoke of bondage which Jesus Christ had freed them from.

So that you may see that all the observation of the Law, which we are set at liberty from by Christ Jesus his death, was included in the Law

of

of Circumcision. So that in effect, here you have the covenant; *Abraham* (as if God should say) I will be a God to thee, and to thy seed after thee in their generations, to protect, defend, and deliver thee, to bless thee and thy seed with the blessing of *Canaan*, to bless thee, and the fruit of thy womb, in the Basket, and in their store, in all their outward blessings; upon condition that thou and they will be circumcised and keep the Law. Thus God makes a covenant upon condition, So that if they fail on their part, then he is left at liberty to fail on his part, as that notable expression in *Jer.* 11. 2,3,4,5. *Hear the word of this Covenant, and speak unto the men of* Judah, *to the Inhabitants of* Jerusalem, *and say thou unto them, Thus saith the Lord God of* Israel, *Cursed be the man that obeyeth not the words of this Covenant, which I commanded unto your Fathers, when I brought them from the Land of* Egypt, *from the Iron Furnace, saying, Obey my voice and do according to all these things which I command you, so shall ye be my people, and I will be your God, that I might confirm the Oath that I have sworn unto your Fathers, to give them a Land which floweth with Milk and Honey, as appeareth this day.*

Whence you may clearly observe, That God gives himself to be their God, and the blessing of *Canaan*, upon condition that they would keep the Law, *so shall ye be my people, and I will be your God.*

Now you must mind, that *Abraham* had a new covenant of life made with him when he was

75. years old, *Gen.* 12.4. which was 24. years before this time, that he had the covenant of Circumcision, and his happiness with all his spiritual seed, was and is in that absolute covenant, confirmed of God in Christ, which stands in force still to believers in all Nations. But this covenant of Circumcision was conditional, and not absolute, therefore no covenant of life, but a covenant of works.

2. Argument to prove Circumcision a Covenant of works.

The second ground why the covenant of Circumcision must needs be a covenant of Works, a Typical covenant, is, because it was a National covenant, a covenant in the flesh, as in *Gen.* 17. 13. *He that is born in thy house, and he that is bought with thy money, must needs be circumcised, so my covenant shall be in your flesh for an everlasting covenant.* To be sure such is not the covenant of grace, to eternal life, for that was confirmed of God in Christ, as you hear, to all Nations; In *thee shall all the Nations of the Earth be blessed, Gen.* 12. 3. and *in thy seed shall all the Nations of the Earth be blessed, Gen.* 22.18. as I have formerly spoken to.

But the Lord saith of this Covenant of Circumcision, that it shall be in their flesh for an everlasting covenant. It is manifest by the Apostle *Paul*, that this is therefore a covenant of Works, *Rom.* 4.1.2. saith he, *What shall we say then, that Abraham our Father as appertaining to the flesh hath found? for if* Abraham *was justified by works, he hath wherof to glory, but not before God.*

These words are inserted by the Apostle *Paul* for

for the prevention of an objection that might juſtly be in the mind of the *Romans* occaſioned by the Apoſtles former anſwer. For though the Apoſtle had granted in the beginning of the third chapter, that the circumciſed Jews, were in ſome reſpect privileged above other Nations, and that chiefly, in thoſe eminent tenders and offers that the Goſpel held out amongſt them; which though it proved not effectual to all, yet he minds to ſome it was effectual; But yet after in verſe 9. The Apoſtle begins to manifeſt his underſtanding, that to be a Jew after the fleſh, and to be in the covenant of Circumciſion, did not free men from the guilt of damnation, no more than other men that were Heathens, that were not Jews after the fleſh, neither circumciſed.

To this purpoſe he ſtates a queſtion, What then? Are we better than they? No in no wiſe. For we have before proved, that both *Jew* and Gentile, are all under ſin, as it is written, there is none righteous, no not one; where the Apoſtle goes on to prove, That the Jews after the fleſh (in the covenant of Circumciſion) were equally in a damnable and ſinful condition with the poor Heatheniſh Infidels, all equally guilty before God, *verſe* 19. and his inference is in *verſe* 20. that therefore by the works of the Law, no fleſh ſhould be juſtified in his ſight, cleerly holding forth, That to be a Jew, and circumciſed, and to be under the Law, is the ſelf-ſame thing, and when the Apoſtle had concluded that

being a *Jew* in the Covenant of Circumcision, did in no way difference him from the Heathen, as to life. He now shews what way both *Jews* and Gentiles come to the Justification of life, and that is freely by Gods grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, and therefore he excludes the Law of Works, wholly in the matter of Justification, and brings in the Law of faith; shewing clearly that he hath but one way to justify both *Jew* and Gentile, which is by Faith in Jesus Christ, the true promised seed in the new covenant.

Upon these words the *Romans* seemed thus to argue, chap. 4. ver. 1. Is it so? that a man may be a *Jew*, and have interest in the covenant of Circumcision entailed upon the fleshly line, and seed of *Abraham*, and yet be not better than Pagans or Heathens, as to the matter of life? What shall we then say, that *Abraham* our Father, as appertaining to the flesh, hath found? As if they should say; if a man may be a *Jew* of the seed of *Abraham*, and so of the covenant of Circumcision, and as to the matter of Justification and eternal life, be no nearer than a profane Gentile, that is not *Abrahams* seed, nor hath any Interest in the Covenant? what privilege doth *Abraham* find in the covenant appertaining to, or intailed on the flesh?

Unto which the Apostle answers, in the second and third verses, and so along in the chap.

4

4. of the *Romans*, clearly diſtinguiſhing two covenants the one of Circumciſion a covenant of works; the other a promiſe of Jeſus Chriſt, made to the faith of ſuch as believe. Therefore ſaith the Apoſtle in the 2. *ver.* and ſo forward; If *Abraham* were juſtified by works, he hath wherof to glory, but not before God; plainly interpreting that the covenant that our Father *Abraham* had intereſt in, as appertaining to the fleſh of him and his ſeed after him in their generations, was a covenant of works; in which *Abraham* had nothing to glory in before God, the reaſon is given becauſe he was juſtified before God in another Covenant or promiſe *Gen.* 15. 5, 6 For what ſaith the Scripture? *Abraham* believed God, and it was accompted to him for righteouſneſs.

And thus the Apoſtle goes along, ſhewing that Juſtification was not to be had in the Covenant of works intailed on the fleſh of *Abraham*. But by faith in the Covenant of grace the promiſed ſeed, which he proves by *Davids* Teſtimony in *Pſalm* 32. 1, 2. ſet down in the 6, 7, 8, *verſes* of this chapter.

Now thus much being ſaid, he ſtates the queſtion, Whether this grace of Juſtification came upon the Circumciſion only, or the uncircumciſion alſo, for we ſay, that faith was reckoned unto *Abraham* for righteouſneſs.

Now here is the queſtion, ſeeing that *Abraham* had two covenants made with him, one the Goſpel of Faith, and the other a Covenant in

the Fleſh? In which of theſe had he his juſtification to eternal life?

The anſwer is plain, for ſaith the Apoſtle, not in circumciſion, he was not juſtified in or by the Covenant of Circumciſion, but in the promiſe of the promiſed ſeed, which God is ſaid to give a covenant for his people by faith in that ſeed, even in uncircumciſion was *Abraham* juſtified, and that (as I ſaid before) 24. years before the covenant of Circumciſion was made with him, he was juſtified, believing in the promiſe of the Meſſiah, that was to come out of his loins, according to the fleſh, *In whom all Nations of the Earth ſhould be bleſſed.*

Now God promiſing that the Meſſiah according to the fleſh, ſhould come out of *Abraham*, *viz.* out of his Loins or his fleſh, and this was then a great article of his faith, that he was to believe to righteouſneſs: not only that Juſtification was to be had, and bleſſedneſs to be had? But it muſt be had in that ſeed, that was to come out of *Abraham* according to the fleſh.

And as a confirmation and ſeal of this publique righteouſneſs, confirmed in *Abraham* as a Father of all Nations, God elects that fleſh and blood to himſelf, I mean the family of *Abraham* in an external Covenant, to point out to all the world, that as verily as God did take this nation (according to the fleſh) to himſelf by this external covenant, ſo would God be incarnate in this fleſh.

And as the fleſh of the fore-ſkin of the mem-

ber

ber of Generation must be cut or bruised, and the blood shed, by which the *Jew* according to the flesh, was bound to keep the Law, this I understand did figure out, how Christ the true seed of *Abraham*, descending out of his loins by Generation, should (considered as male and not female) by breaking his flesh, and shedding his blood, fulfil and satisfy the Law.

So that this Covenant of Circumcision, was of sealing use to *Abraham*, to confirm this other covenant, and a School-Master to lead to Christ, as all other Branches of that old covenant were: Therefore saith *Paul* in *Rom.* 4. 11. Moreover he received the sign of Circumcision, a seal of the Righteousness of faith, which he had, being uncircumcised, that he might be the father of all those that believe.

Where observe, the Apostle calls not circumcision a seal, but a sign, *He received the sign of Circumcision, a seal of the righteousness of faith which he had being uncircumcised.* There are these reasons in the Text that restrain the sealing use of Circumcision only to *Abraham*.

The sealing use of Circumcision proved to be peculiar unto *Abraham*.

First, Because this righteousness of faith, the Text saith, he had before he was circumcised. Therefore good reason it might be sealed or confirmed, having it before he received the sign of Circumcision, a seal of the righteousness of faith which he had being uncircumcised. But his posterity after him, at eight daies old cannot be said that they had this righteousness of faith to seal, having it not preceding their Circumcision.

The

The ſecond reaſon the text affords us, is, that he might be the Father of all that believe, this is the main reaſon the Apoſtle inſiſts upon, *He received the ſign of Circumciſion, a ſeal of the righteouſneſs of faith, that he might be the Father of all that believe.*

This reaſon cannot be applyable to any of *Abrahams* poſterity, beſides himſelf, for they were not the Fathers of all that believe, That was proper to *Abraham* to be a high Father, or a Father of all nations; therefore (as I ſaid before) God promiſing in *Abraham* that publique righteouſneſs, as a father of all Nations in the the covenant of grace, adds to that covenant an external covenant, to be intailed in his line, and in his fleſh, as a confirmation of the ſame.

A third reaſon is this, Here is the Spirit of God affirming the ſealing uſe of Circumciſion to *Abraham* only, and not to any one of his fleſhly ſeed, and as before, upon a reaſon ſpecial to *Abraham*; Now where the Scripture hath not a Mouth to ſpeak, we muſt not have an Ear to hear. But the Scripture here only affirms Circumciſion, to be a Seal of the righteouſneſs of faith to *Abraham*, and affords no ſuch thing as to his ſeed.

A fourth reaſon lies in verſe 13. That the promiſe of *Abraham* to be the heir of the world, was not to him, nor his ſeed through the Law, that is, through the covenant of Circumciſion, but through the righteouſneſs of faith.

For if they which are of the Law, be heirs, then

then faith is made void, and the promise of none effect, because the Law worketh wrath, therefore it is of faith, that it might be by Grace to the end the promises might be sure to all the seed. Not to that only which is of the Law, but to that also which is of the faith of *Abraham*, who is the father of us all, as it is written, *I have made thee a father of many Nations, before him whom he believed, even God, who quickneth the dead.*

So that there is not in all the Scripture, a place more clearly proves the covenant of Circumcision intailed on the fleshly line of *Abraham*, to be a covenant of works than this 4. of the *Romans*, clearing and setting the covenant of Circumcision and Faith in opposition, holding forth that *Abraham* and all his spiritual seed, had their Justification in another covenant, and not in the covenant of Circumcision; clearly holding forth the covenant of Circumcision to be works and not Grace, which doth sufficiently prove, that the covenant of Circumcision, had no promise of Justification or eternal life in it.

An Appendix to the second Argument to prove Circumcision a Covenant of works.

But further, That the covenant intailed on the flesh, must needs be understood to be a Covenant of works, *viz.* that of Circumcision appears in *Philip.* 3.2,3,4. and so forward, where saith the Apostle, *Beware of Dogs, beware of evil Workers, beware of the Concision; for we are the Circumcision, that worship God in the Spirit, and rejoice in Jesus Christ, and put no confidence in the flesh.* By flesh he means the covenant entailed upon the flesh, the covenant of Circumcision, it

it is plain by his anſwer, for he ſaith, *If any man thinketh he hath whereof to truſt in the fleſh, I more, circumciſed the eighth day, of the ſtock of* Iſrael, *of the Tribe of* Benjamen, *an* Hebrew *of the* Hebrews, *as touching the Law, a Phariſee, concerning zeal, perſecuting the Church, touching the righteouſneſs of the Law, blameleſs.*

And this he ſets by no more, than dung or droſs, in compariſon of the other Covenant or Promiſe of Chriſt, righteouſneſs and ſalvation by him, which he received by faith, and he ſuffered the loſs of all things for the ſake of him, and did accompt all the whole privilege of Circumciſion, and the covenant of works, to be but as dung, that he might win Chriſt, which if the promiſe of Chriſt, and ſalvation and juſtification by him, had been given in the Covenant of the fleſh, and line of *Abraham*, then it had been very improper for *Paul*, to accompt this as dung, and to caſt contempt upon it, as that which was wholly void of Chriſt. It would be very ſinful for any man in ſuch a caſe, to caſt ſuch contempt upon the covenant of grace it ſelf and the privileges thereof peculiarly relating to the ſame:

But you ſee, *Paul* doth here clearly diſtinguiſh two covenants, The one of faith, the other of Circumciſion. This will further appear in *Gal.* 3.3. *Are ye ſo fooliſh, that having begun in the Spirit, are ye now made perfect in the fleſh?* Where he again diſtinguiſheth two covenants, the one Spiritual, the other a fleſhly covenant. The *Galla-*

tians

tians having at the firſt hearing of him, begun to imbrace the Goſpel or the Spirit or Spiritual word of the New Covenant, and now they would join the covenant of works in the fleſh, with the Goſpel, which, it is evident, he means the covenant of circumciſion, which here they would ſeek to be perfected by.

Therefore in *Gal.* 4. *literal*, he clearly diſtinguiſheth between two Covenants, under the figure of *Sarah* and *Hagar*, and two ſeeds; holding forth the covenant of Circumciſion to be the covenant of works, and to be that bondwoman (as it were) in chap. 5. 1, 2, 3. *Chap.* 6. 12, 13. So that if you will ſeriouſly mind theſe Scriptures, they do moſt evidently prove, that the covenant of Circumciſion made in the fleſh or fleſhly line of *Abraham*, is a covenant of works, and that which the Goſpel or Covenant of grace, is ſet in oppoſition to; and as this covenant of Circumciſion is ſet in oppoſition to the covenant of eternal life: as having all the works of the Law included in it. So conſider the new covenant ſpeaks thus, I will put my Law in your hearts, and in your minds will I write them. But Circumciſion is a covenant, not in the heart, but in the fleſh only as you have heard; This is the ſecond ground, why the covenant of Circumciſion cannot be a covenant of eternal life, but a covenant of works only.

The third reaſon to prove Circumciſion to be a Covenant of works, and not of eternal life, is, 3. Argument to prove Circumciſion a Covenant of Works.

Because that there is no promise of eternal life in it, but of temporal blessings in the Land of *Canaan*, and that God promising himself to be a God, is only in that respect, as to outward Protection and Provision in the Land of *Canaan*, and other like privileges. And that is noted by the Apostle in *Heb.* 8. 6. But now hath he obtained a more excellent Ministery, by how much also he is a Mediator of a better covenant, which was established upon better promises.

Herein he clearly doth shew, that the covenant waxing old and vanishing away, was grounded upon worse promises, which must needs be understood temporal promises, as in *Jerem.* 11. 2, 3, 4, 5. *Hear ye the words of this Covenant, and speak unto the men of* Judah, *and Inhabitants of* Jerusalem, *and say unto them, Thus saith the Lord God of* Israel, *Cursed be the man that obeyeth not the words of this Covenant, which I commanded your Fathers in the day that I brought them out of the land of* Egypt, *from the Iron Furnace, saying, Obey my voice and do them, according to all which I command you. So shall ye be my people, and I will be your God, that I may perform the Oath that I have sworn unto your Fathers, to give them a Land flowing with milk and honey, as it is this day; then answered I and said, So be it O Lord.*

Where you have this Covenant of Gods being his peoples God, and giving them *Canaan*, annexed to the works of the Law as being all one covenant.

Observe the words in the Text, *So shall ye be*

my

my people, and I will be your God, that they perform the Covenant which I have sworn to your Fathers to give them a Land flowing with Milk and Honey.

You shall see that the promises of Canaan and the blessings thereof, are annexed to the Law of works, *Deut.* 30. 15. *See, I have set before thee life and good, and death and evil, In that I command thee this day, to love the Lord thy God, to walk in his waies, and to keep his commandments and Statutes, and his judgements, that thou mayst live and multiply. and the Lord thy God shall bless thee in the Land whither thou goest to possess it.*

And so in the last verse, where he presseth the people to obey his voice, that they might dwell in the Land, that the Lord sware unto their Fathers, to *Abraham*, *Isaac* and *Jacob* to give them. And so in *Deut.* 7. 12, 13. *Wherefore it shall come to pass, that if you hearken to those Judgements to keep and do them, that then the Lord shall keep unto thee the covenant and the mercy that he sware to thy Fathers; and he will love thee and bless thee, and multiply thee, he will also bless thee in the fruit of thy womb, and the fruit of thy Land, thy Corn, and thy Wine, and thine Oyl, the increase of thy Kine, and the flock of thy Sheep in the Land which he sware unto thy Fathers to give thee.*

So that you see, the covenant of God, giving himself a God, to the National people of the *Jews* in relation to the blessing of *Canaan*, was still upon obedience to the works of the Law; that this covenant which God elected to himself the body of *Israel*, in, and by which he seperated

them to himself from all the Nations of the Earth, it is clear, was a covenant of works; wherein the people were bound to outward obſervance, and worſhip, and ſervice to God. Upon this Condition would God be their God, and give them *Canaan*. For there is a vaſt difference, in Gods making over himſelf to be a God to a People, in a conditional covenant of Works out of Chriſt, and in an abſolute covenant eſtabliſhed of God in Chriſt. For in ſuch a covenant he was never the God of the whole family of *Abraham*, or Church of *Iſrael*; the elect obtained that, the reſt were hardned, as in *Rom.* 11.17.

4. Argument to prove Circumciſion a Covenant of Works.

The fourth ground is this, That a man by laying out a little money, might have brought a Perſon into this Covenant, and intereſſed him thereby into all the Privileges of the ſame; which if this were a covenant of life, wherein the Spirit and Spiritual gifts of the Lord had been given, a man might ſay as *Peter* did ſay to *Symon Magus*, *Thy money periſh with thee.*

But for that reaſon, moſt certain it is, That this covenant of Circumciſion is no ſpiritual covenant, which will appear from the words of the Covenant in *Gen.* 17.12, 13. *And he that is eight daies old, ſhall be circumciſed among you, every man child in your Generations, he that is born in the houſe, or bought with money of any ſtranger, which is not of thy ſeed.*

He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed, and my covenant ſhall be in your fleſh, for an everlaſting covenant.

Where

Where obſerve, That all bought with money muſt be circumciſed, ſo that if an *Iſraelite* ſhould buy a black *Moor*, or the moſt ſavage Heathen in the World, he was bound to ſee him circumciſed, and being circumciſed he was now in that covenant. The truth is, Circumciſion was one of thoſe carnal Ordinances, that the Author to the *Hebrews* in *Heb.* 9. 9. doth ſpeak of, that was appointed till the time of Reformation.

Now the perſon which the Lord would have circumciſed, muſt be of the family of *Abraham*, and that is all the qualifications required: For God doth not require a perſon, ſo and ſo ſpiritually qualified, as he doth now under the Goſpel; the Lord gives in general a Law and Commandment unto *Abraham*, That all his Family muſt be circumciſed, and that he muſt ſee it performed.

It is not in the Inſtitution enjoined, that the perſon that doth circumciſe muſt be a believer, neither is it enjoined that the perſon upon whom it is done, muſt have Diſciple-ſhip, or the work of grace, but this only, He muſt be one of the Family of *Abraham*, either born in his houſe, or bought with his money; and ſo the ſlave bought with money, was as truly intereſſed into the covenant of God, and the right of eating the Paſſeover, as one born in the houſe of the ſeed of *Abraham*.

A fifth ground is this, That men (out of this Covenant) might be ſaved, and ſuch as were really intereſſed in it, might be damned. 5. Argument to prove Circumciſion a Covenant of As Works.

As for Example, *Lot* dwelling in the City of *Sodom*, and all the Godly that day in the whole world, excepting *Abraham* and his house, or family, were no way interessed in the Covenant of Circumcision, yet were saved. And *Israel*, who, for the multitude of them, were as the Sand on the Sea-shore, and interessed in this Covenant, yet but a Remnant of them were saved, as *Isai.* 10. 23. *Lot* is commended to be a just and righteous man, and yet this covenant was never made to him, nor his seed and posterity, the *Ammonites* and *Moabites*, which were as truly the seed and children of a believer as the seed of *Abraham* were. So you find *Job* in the Land of *Vz*, in the Book of *Job*, and his four friends, and besides those of *Jobs* friends one of his friends doth intimate several other antient and godly persons in those times, as *Job* 8. 8, 10. *Job* 15. 10. For saith he, *Ask the Antients and they will tell thee, for we have these with us, much more elder than thy Father:* which doth argue, that there were very antient godly men fit to be inquired of, as touching those heavenly mysteries; that were much older than *Jobs* Father in that East Country. And it is plain that neither they, nor any of their children or families, had right to Circumcision, and the blessing of *Canaan*; but most sure it is, they had interest in the Covenant of life, which plainly shews that Circumcision was but an earthly typical covenant, such as good and godly men might not have interest in, and such as wicked men had an interest in.

Do

Do not we find, That all *David's* ſons were in this covenant? but how many except *Solomon*, had any right to the covenant of life, yea *Abraham* himſelf had eight Sons, and each of them a Generation, but there was none of the other had the covenant of Circumciſion made with them, but only *Iſaac*, though the reſt were as truly the Sons of believing *Abraham* as *Iſaac* was; for *Ishmael*, and the ſix Sons that he had by *Keturah* with their generations, were all the children of the ſame believing *Abraham* as *Iſaac* was, and yet this covenant ran not upon either of their Poſterity, but in *Iſaac*, ſaith the Text, ſhall thy ſeed be called; though we may not be ſo uncharitable but to think that many of the ſeed of thoſe that went into the Eaſt Countrey, might be the elect of God, and in a covenant of Grace, yet be ſure, they had not an Intereſt in this covenant of Circumciſion, and the Inheritance of *Canaan*.

And *Iſaiah* tells us, in *Iſaiah* chapter 1. verſe 9. That if God had not left him a very ſmall Remnant, *Iſrael* had been as *Sodom* and *Gomorah*.

So that there was in the whole Nation of *Iſrael* (that were in the covenant of Circumciſion) but a very ſmall Remnant ſelected out from the reſt, into the covenant of life, as in *Romans* 9. the Apoſtle ſo makes uſe of the words, and in the *Romans* chap. 11. ver. 5, 7. the Apoſtle ſaith, the election in and amongſt *Iſrael*, have obtained it, and the reſt were hardned or blinded.

The

Thereſt (may ſome ſay) what reſt? the reſt of *Iſrael* in the covenant of Circumciſion. But it is plain, that all Iſrael were elected, one as much as another in the Covenant of Circumciſion, by which they were, as I have ſaid, ſeperated to God from all other nations.

But it is plain, That there was a Goſpel Teſtament confirmed of God in Chriſt, held out and tendred to the Jews by the Holy Prophets and Pen-men of God, the election obtained that, and the reſt were hardned, remaining ſtill in the literal and old Covenant of Circumciſion which they had only right to by generation.

But this none could have right to, but by the regeneration and new birth, and therefore ſaith *Iſaiah* 8. 18. *I and the children that thou haſt given me, are as ſigns and wonders in* Iſrael, implying clearly, that a little handful of *Iſrael* are given to Chriſt, in the Covenant of grace, out from amongſt the body of *Iſrael*, the reſt of the multitude of *Iſrael* remained without being given to Chriſt, making ſigns and wonders at ſuch as were given to him, by being admitted into a covenant of eternal life through faith, which it appears, the whole body of *Iſrael*, were not admitted into, but ſome few only. So that you ſee Souls may be in this covenant of Circumciſion, and be damned; and out of it, and ſaved; therefore this cannot be a covenant of eternal life, but only a Typical covenant of Works.

The ſixth ground to prove that the Covenant

of Circumciſion, was but a covenant of Works, an outward Typical Covenant, was this.

6. Argument to prove Circumciſion a Covenant of Works.

That this Covenant of Circumciſion might be broken, as the Lord ſaith in *Gen.* 17. 14. And the uncircumciſed man-child, whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from my people, he hath broken my covenant.

Where obſerve, though he were born of the Family, and of the ſeed of *Abraham*, and ſo had an intereſt in the Covenant; yet he might forfeit his right, and break this covenant, ſo as to be caſt off from Gods people.

This is therefore that old Covenant ſpoke of by *Jeremy* chap. 31. ver. 31. *I will make a new Covenant with the houſe of Iſrael, not like that Covenant which I made with their Fathers, which they broke, and my ſoul had no pleaſure in them.* For as I have ſhewed before, it is impoſſible that the New covenant can be broken, becauſe it is an abſolute covenant, made on no condition to be fulfilled by the creature, but the Lord works both to will and to do of his good pleaſure, in this covenant, therefore it is not in him that willeth, nor in him that runneth, but in God that ſhews mercy. Therefore the Lord ſpeaking of the new covenant in *Jer.* 33. 15. and ſo forward, ſaith, *In thoſe daies and at that time, I will cauſe the branch of righteouſneſs to grow up unto* David, *he ſhall execute Judgement and Righteouſneſs in the Land; in thoſe daies ſhall* Judah *be ſaved, and* Jeruſalem *ſhall dwell ſafely, and this is the name wherewith*

he shall be called, The Lord our righteousness; for thus saith the Lord, David *shall never want a man to sit upon the Throne of the house of* Israel.

Neither shall the Priest the Levite, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came to Jeremiah, *saying, Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night, that there should not be day and night in their seasons, then may also my covenant be broken with* David *my servant, that he should not have a Son to reign upon his Throne.* Where you see the spiritual covenant cannot be broken, as *Psalm* 89.34. *My Covenant will I not break, nor alter the thing that is gone out of my mouth.*

Therefore it must needs be a covenant of works, that is, conditional, he made such a covenant with the Priest, mentioned in the first of *Sam.* 2.30. where the Lord saith to this purpose, *Wherefore the God of* Israel *said, I said indeed that thy house and the house of thy Fathers, should walk before me for ever. But now saith the Lord, be it far from me, for them that honor me, I will honor, and they that despise me, shall be lightly esteemed.*

You must still mind those promises the Lord makes upon condition, the creature not walking in the performance of the condition on his part, God is set free, or at liberty, whether he will perform such conditional promises, yea, or no.

But it is not so in absolute promises confirmed of God in Christ, *Gal.* 3. 17. those promises are all Yea, and Amen, as you see in 2 *Cor.* 1. 20. But the

the covenant of Circumciſion being a covenant of works, a poor creature truly intereſſed in that covenant, might break it, forfeit his intereſt, and be caſt out and rejected out of that covenant from amongſt his people, as is clearly confirmed in *Iſaiah* 50. 1. *Thus ſaith the Lord? where is the Bill of your Mothers Divorcement, which I have put away? or to which of my Creditors, have I ſold you? behold, for your iniquities have you ſold your ſelves, and for your tranſgreſſions is your Mother put away.*

Now (beloved) a divorce argues a breach and forfeiting the covenant, which the body of all *Iſrael* was in; and we know all along, the National covenant was that of Circumciſion, and they that know in the leaſt meaſure, the nature of the covenant of Grace, cannot but know it to be ſuch a covenant, out of which a ſoul cannot be divorced from the Lord.

But ſome may ſay, There are many that are viſibly in a covenant of Grace now under the Goſpel, and yet may be caſt out from Gods people: yet it followeth not, but that it is a covenant of Grace, and ſo then, they might be viſibly in a covenant of Grace and yet be rejected.

Anſw. Perſons may now profeſs to be in Chriſt, and ſo in a covenant of Grace, by an outward profeſſion, but this being barely a profeſſion, and not in truth in them that profeſs the ſame; they profeſs they were in that, which in truth they never were: For under the Goſpel, we have no infallible rule to know who is in the covenant of Grace, and who not; becauſe

we have only the confeſſion of themſelves, who may deceive themſelves and us.

But we have an infallible Rule to judge, That *Abraham*, *Iſaac* and *Jacob*, and the ſeed forward in their Loins, or their generations, were in this covenant of Circumciſion; and therefore it is a great miſtake for any to evade what hath been ſaid upon ſuch a groundleſs objection.

Now conſider, That it is that great and faithful God that ſaith and profeſſeth, *Abraham*, his ſeed and family after him, from *Jacob* forward, were in this covenant with him; But now it is only poor unfaithful Man, hypocritical, diſſembling, proud man, that ſaith he is in the Covenant of life, when it proves not ſo, or when it viſibly proves the contrary, for Saints have a Rule to diſown ſuch. But this is a moſt certain truth, that God did never put a ſoul away, and make a divorce between himſelf and any one Soul, in a covenant of life; and it is as certain that the whole Church of *Iſrael*, were in reality and truth in the covenant of Circumciſion, as appears in *Gen.* 17. 10, 11. where *Abraham*, and thoſe born in his houſe, are to be circumciſed. And ſo *Pſalm* 105. 9, 10. 11, which covenant he made with *Abraham*, and his oath with *Iſaac*, and confirmed the ſame to *Jacob* by a Law, and to *Iſrael* for an everlaſting covenant, ſaying, *Unto thee have I given the Land of* Canaan, *the Lot of your inheritance.*

Now it would plentifully appear, (if further proof needed) That God his own ſelf teſtifyeth his

his making and entering into covenant, with *Abraham*, *Isaac* and *Jacob*, and their seed forward, therefore let no man please himself with such a poor, groundless objection, That the family of *Israel* were only visibly or in the judgement of Charity, in the covenant of Circumcision as Hypocrites are now in the Covenant of Grace.

For there is nothing more clear than this, that *Israel* were in truth and reality, in the covenant of Circumcision, expressed by the Mouth of God himself, and nothing more certain, that *Israel* were never (all of them) so much visibly in the covenant of grace.

For if it were necessary, I could multiply places of Scripture, to prove the most part of *Israel* visibly unbelievers, living in those manifest fruits of the flesh, as Drunkenness, Swearing, Lying, Whoring, Stealing, Covetousness, and palpable Ignorance, without faith and knowledge, shedding of blood. All these notorious sins, were constantly in the greatest part of the Church of *Israel*, that they neighed (as fed Horses) after their Neighbours wives, and were given to oppression and horrid Idolatrie. All these sins being such manifest fruits of the flesh, that such as live in them, the Apostle saith, cannot enter into the Kingdom of Christ and of God, but are visibly the children of the Devil. Therefore to say, the whole body of *Israel* were visibly godly, and so visibly in the covenant of Grace, that is a most gross mistake; they were really in the outward National covenant

nant of Circumciſion, but not the generality ſo much as viſibly in the Goſpel covenant of life.

For it could not be denyed, but that thoſe *Jews* in the 8. chapter of *John* verſe 30. and ſo forward, were *Abrahams* children, & intereſſed in the covenant of works, yet Chriſt is far from concluding their right to the covenant of Sonſhip, the heavenly adoption, but rather in that reſpect concludeth, *They are of their Father the Devil, whoſe works they did*, they being Lyars as he was from the beginning, and enemies to Chriſt, as the Devil was, therefore he excludes them from being the children of God, ſo that the main maſs of blindneſs and darkneſs, lying upon mens minds is this, they mix and confound the two covenants made to *Abraham*, the one a ſpiritual heavenly covenant, made to him as a Father of the faithful, and to thoſe only who walk in the ſteps of faithful *Abraham*, and the temporal covenant of Circumciſion to the ſeed according to the fleſh, frō *Jacob* forward, and thoſe joining themſelves to that family.

So then in a word, the covenant of Circumciſion muſt needs be a covenant of works, and not of eternal life, becauſe it might be broken, which the covenant of eternal life cannot be.

7. Argument to prove Circumciſion a Coveuant of works.

The ſeventh ground to prove the covenant of Circumciſion not to be a covenant of Grace is,

That if we maintain the covenant of Circumciſion, to be a covenant of Grace, to eternal life; therein we overthrow many fundamental points of Religion, which is a ſtrong ground

ground to prove, it is not of Grace, but an outward typical covenant. For it is impossible, that such understanding of Scripture which crosseth plain fundamental points of religion, can be true.

Now for to give you some example for this, First you must needs confess, that the covenant of Circumcision was made to *Abraham*, and his seed after him in their generations, *Gen.* 17. 7. from *Isaac* and *Jacob* forward. So that being born in the house or Family of Israel, or being bought with the money of one of the Israelites, interessed a person in that covenant, he coming forth of that line, was born heir to that covenant and the privileges of the same.

To say that the covenant of Grace is entailed on the flesh, overthroweth the main fundamental points of our Religion.

Now consider, That the chief and precious privileges of the covenant of grace, are adoption or Son-ship, Justification, and the inward work of sanctification, all which privileges, that generation must needs be born heirs to, if they were born heirs of a covenant of grace, which if this should be asserted, as it is by those who defend childrens baptism.

Then this fundamental point of *Religion* must needs be denyed, that all mankind are by nature, the children of wrath *Ephes.* 2. 2. and that all both Jews and Gentiles are charged under sin, *Rom.* 3. 9. And there is none righteous, no not one; But be it known to you, this is a fundamental doctrine of truth, generally acknowledged by all the godly, That we are dead in sins and trespasses, wherein in times past, we walked according to the course of this world

ac-

according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience; among whom alſo we had our converſation in times paſt, in the luſt of the fleſh, and of the mind, and were children of wrath by nature as well as others.

Now the Apoſtle *Paul* affirmeth this to be equally the ſtate of himſelf, who was born in the Church of *Iſrael*, as well as the Gentiles; and *David* doth affirm this of all in general, *Pſalm* 14. 2,3. which the Apoſtle *Paul* urgeth in *Rom.* 3. 9. *forwards*, ſpeaking of himſelf and the reſt of the National Churches of the *Jews*, *What are we* (ſaith he) *better than they*? meaning than the Gentiles *No, in no wiſe*, for we have before proved *that both* Jews *and Gentiles are all under ſin, as it written, there is none righteous, no not one; there is none that underſtandeth, there is none that ſeeketh after God, they are all gone out of the way, they are together become abominable, there is none that doth good, no not one*; And in *Pſalm* 51. *David* ſaith, *I was conceived in ſin, and brought forth in iniquity*; who was a child of the Church of God, as it is uſually termed.

But beloved this doctrine is clear in Scripture, and clearly experienced by every Godly Chriſtian, which truth muſt needs be overthrown, if the whole body of *Iſrael* were born adopted Sons and heirs of a covenant of eternal life, born heirs of Juſtification, then they were never heirs of wrath, nor in a ſtate of damnation, nor never proved nor charged under ſin nor never

never all unrighteous, becauſe born heirs of a covenant of Grace, and of righteouſneſs, not never born dead in ſins and treſpaſſes, for that is inconſiſtent with being in a covenant of grace and life.

This opinion of holding the covenant of grace, to be intailed in the fleſh, oppoſing it ſelf ſo directly againſt this forementioned foundation of Religion, muſt needs be a groſs error ſo conſidered.

The ſecond fundamental point of Religion, that this error oppoſeth it ſelf againſt, is ſtability in a covenant of eternal life, it cannot be imagined, that I ſhould much inſiſt upon proving this Doctrine of ſtability in grace, to be a fundamental truth, I ſhall take that for granted from the nature of the new covenant, in ſeveral Scriptures before recited, as in *Pſalm* 125. *They that truſt in the Lord ſhall be as Mount* Zion, *which cannot be removed, but as the Mountains are round about* Jeruſalem, *ſo ſhall the Lord be about them, from this time forth, and for ever.* And in *Pſal.* 89. 33. *If thy children ſin, I will afflict them, with the rods of men, but my loving kindneſs will I not utterly take from them, nor ſuffer my faithfulneſs to fail; My covenant will I not break, nor alter the thing that is gone out of my mouth.*

But taking this for granted to be a truth, that all born in the Church of the Jews, were born heirs of this ſtable Covenant; and ſo were really and in truth in the covenant of grace, then moſt of the Church of *Iſrael* that were in a co-

venant of grace, were damned and not saved, as *Isaiah* 10. 22, 23. Though *Israel* were as the sand of the Sea, yet a Remnant of them were saved only. And so *Isaiah* with *Rom.* 9. 27, 28, 31. *But* Israel *which followed after the Law of righteousness, hath not obtained to the Law of righteousness.* *Paul* saith, *Rom.* 11. 5. *There was a Remnant according to the election of grace*, and in verse 7. how they obtained it, but the rest were hardened, all but the remnant, were blinded, and hardened.

Therefore if such multitudes, as the sand of the Sea, were all really in a covenant of grace, most of them must be understood to fall out of the covenant, and so to fall out of the covenant of life.

This is another fundamental truth, that this opinion is fully against, defending that souls may be truly in a covenant of eternal life, and yet perish and be damned.

The third foundation that this error overthrows, is, The necessity of Conversion or Regeneration, which doctrine is eminently confirmed by Christ in the Gospel as a fundamental truth, *John* 3. 4, 5. where Christ speaking to *Nichodemus*, tells him, that except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God. And likewise in *John* 8. 24. *Except ye believe that I am he, ye shall dy in your sins*, And *John* 3. *two last verses*, *He that believeth not, the wrath of God abideth on him, and he shall not see life.*

The

The before mentioned errors that holds a covenant of life running in the fleſh upon the carnal ſeed oppoſeth it ſelf againſt this, for might the carnal ſeed of *Iſrael* ſay to Chriſt, why do you preach ſuch a doctrine to us, *That except you be born again, you cannot enter into the Kingdom of Heaven?* We affirm the contrary, ſeeing by the firſt birth we have an intereſt in the covenant of grace, and eternal life already, without believing and being born again, and ſo are entered into the Kingdom of God, and the privileges thereof. Whereas you ſay, That except you believe that I am he, you ſhall dy in your ſins? why doth Chriſt pronounce death without believing, ſeeing we are acquainted with another way to enter into life, than the way of believing, which is to be begotten of one of the church or a believer?

We find the Holy Ghoſt in the 1 *John* 5. ſaith, *He that hath Chriſt hath life, he that hath not Chriſt hath not life.* No, ſaith this error, there were thouſands that were intereſſed in life, without having Chriſt, that is to ſay, by carnal generation; Saith the Apoſtle, *There is no other name under heaven by which we can be ſaved but by the name of Jeſus*, Yea, ſaith this error, There is another name, by which we may come into a covenant of eternal life, and ſo to be ſaved; ſo that here lies the caſe, where Chriſt in the Goſpel powerfully affirms no other way to life, but by believing, regeneration, and coming to Jeſus Chriſt; This opinion deſtroys all theſe teſtimonies, o-

pening another door of entrance into the covenant of life besides this, and that by fleshly generation, though Christ saith to *Nicodemus*, *Joh.* 3. *That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit*; as if souls were infatuated, and had no ears to hear his plain word.

They of this opinion do defend the contrary, to what purpose should any man seek the conversion of any of Believers children; whether formerly of the nation of the *Jews*, or now the nations of the believing Gentiles; seeing they are born heirs of a covenant of eternal life, and so are in as good a state without conversion and believing and being born again, as any other soul by believing, and by new birth can be brought into?

This doctrine tends to justify the Rebellious *Jews* against *John Baptist*, and against Christ; the *Sadducees* and *Pharisees* came to *Johns* Baptism, *Matthew* 3. Saith *John*, *O ye Generation of Vipers, who hath forwarned you to fly from the wrath to come? bring forth fruits meet for repentance, and think not to say within your selves, we have* Abraham *to our Father*. *John* you see, would have this people to be converted to intitle them to this covenant of Grace, and so to baptism, which is an Ordinance of the same covenant, and not so much as think so erroneously, as if being children to *Abraham* according to the flesh should intitle them to the same; therefore, saith he, think not within your

your ſelves, we have *Abraham* to our Father, and we are his children according to the fleſh, and therefore we need not a work of converſion, or true Repentance, to intitle us to the privileges of the covenant, ſuch as was baptiſm. And alſo in *John* 8. 31. and forwards, ſaith Chriſt unto ſome *Jews*, unto whom he ſpake, *If you abide in my words, then are you my Diſciples indeed, and you ſhall know the truth, and the truth ſhall make you free, and then you ſhall be free indeed.* They anſwered him, *We be Abrahams children, and never were in bondage to any, How ſayeſt thou then, We ſhall be made free?*

Where you may obſerve, theſe wicked obſtinate *Jews* were of the ſame opinion, that they were in a ſtate of happineſs, good enough by generation by being *Abrahams* ſeed according to the fleſh. Jeſus anſwereth, *Who ſo committeth ſin, is the ſervant of ſin, and the ſervant abideth not in the houſe for ever.* We find Chriſt afterwards tells theſe Sons of *Abraham*, that they were ſo far from being the adopted ſons of God, in a covenant of life, that they were of their Father the Devil, and theſe ſame perſons Chriſt ſpeaks to in verſe the 24. telling them, Except they believed Chriſt was he, they ſhould dy in their ſins.

Chriſt was far from this opinion, as to think that covenant of Circumciſion to be a covenant of life, but he doth throughly reprehend them for this groundleſs confidence, which er-

ror

ror, was the main obstacle, that hindered the *Jews* from faith and repentance, because they thought it intituled them to happiness enough to be of the stock of *Abraham*, and to be born heirs of the covenant of Circumcision; This very rotten opinion was to them one of the Devils sleights to lull them asleep in a carnal and unconverted condition, they thought that needed not; which thought of theirs had been true enough, provided all the children of *Abraham*, had by generation, interest in the covenant of life, which other men could have no interest in without regeneration; But Christ you see presseth a necessity of conversion to these children of *Abraham* that at the present were as fully interessed in the covenant of Circumcision as *Abraham* himself, even to *Nicodemus* which was a Ruler of the *Jews*, Christ presseth a necessity thereof to him, and also labours by a parable in *Luke* 16. to convince those sottish *Jews*, that one might be the seed of *Abraham* according to the flesh, and yet be irrecoverably damned; and therefore he brings in the rich man in Hell, speaking thus, *Father* Abraham *I pray thee, send* Lazarus *to dip the tip of his finger in water to cool my tongue.* And *Abraham* is brought in, owning him to be his Son, speaking thus, *My Son remember, that thou in thy life time, receivedst thy good things.*

Where you may observe, That the man in Hell, irrecoverably damned, owns *Abraham* to be his Father, and *Abraham* also doth acknowledge

ledge him to be his Son, *My Son*, saith *Abraham*, where you clearly see a man may be a Son of *Abraham*, and yet damned; thou hadst thy good things in this life, but *Lazarus* his evil things. *Ezekiel* 18. 9, 10. where a just man is presupposed to beget a son that is a Robber, and a Shedder of blood, and that goes out in all manner of wickedness, and that in *Israel*.

Wherein observe, *Abraham* owns no other privilege belonged to the rich man by virtue of being the Son of *Abraham*, but what was in this life, or in this world; Hell was his best portion in the world to come, which if he had been born heir to the covenant of life, how then could *Abrahams* affirmation have been true?

Beloved, Let all ingenuous Spirits that are not willing to walk blind-fold, consider how contrary to the whole tenor of the Gospel this opinion is, and how destructive to this fundamental principle of the Gospel, the necessity of Christ, of Regeneration, and destroys all sense of the necessity of conversion, and helps to harden men to destruction, as it did the blind *Jews*, who (as it appears) were fully blinded in the receipt of that opinion, that being *Abrahams* seed, according to the flesh, interessed them in happiness and eternal life.

Fourthly, This opinion destroys the doctrine of the new covenant, and the nature of it, and the manner of Gods making of it with the soul; for to make a new covenant with the soul, is to write

write the Law of God in a mans heart, and in his mind, and to infuse ſaving knowledge and faith, By which God unites the ſoul to himſelf, and ſo pardons all his ſins, and without any condition conſidered in the creature, binds over himſelf to be their God freely in Chriſt, and binds over himſelf to own them to be his people. And only thus, and no otherwiſe, is God ſaid to make his new covenant, with a poor ſoul. Whereas this dream would ſeem to bear you in hand, that a whole nation may be in a new covenant, and have it made with them, and yet have none of all this work wrought in their hearts.

Fifthly, This opinion deſtroys the doctrine of Juſtification by faith in Chriſt, only ſeeing that it doth hold out another way than by faith, to come to Juſtification, which is by carnal birth of beleeving parents; for if a ſoul be admitted into a Covenant of life, I hope you are not ignorant, that Juſtification is a great privilege in the new covenant, and really the portion of all that are in that covenant.

Sixthly, This opinion deſtroys the Doctrine and foundation of all Goſpel Churches where it is held which will appear by two things.

Firſt, It deſtroys the matter of the Church, you know that this is a fundamental truth, that the matter of the Church ought (now under the Goſpel) to be *Saints by calling*, 1 Cor. 1. 2. *Spiritual Worſhippers*, John 4. 23. *Lively Stones*, 1 Pet. 2. 5. *Such as are redeemed from their vain converſation*,

tion, 1 Pet. 1. 18. *Such brought out of darkneſs into his marvellous light*, 1 Pet. 2. 9.

Now this error deſtroys the truth, or oppoſeth it ſelf againſt the truth of God, lying in all theſe Scriptures, it brings in the nation of believers, all born of their body, their ſeeds ſeed in their generation, if you will be faithful to this principle, whereon this ſeems to be grounded. For the covenant of Circumciſion was not only to the next generation immediately flowing from *Abraham*, *But to thy ſeed after thee in their generations*: And we ſee in that generation in Chriſts time, they were as well called *Abrahams* ſeed, as *Iſaac* himſelf was, and they did call *Abraham* their father.

Therefore if the covenant of Circumciſion, ſhall be mans patern, we muſt neceſſarily have a Church that is national, conſiſting of ſucceeding generations for many hundred years, coming out of believing perſons loins, and ſo ſet up the partition-wall again, between the natural branches, and thoſe that are wild by nature: So that this tenet doth of neceſſity deſtroy the true matter of a Church, becauſe it unavoidably admits into the Church all the unconverted and unregenerate children, born of the bodies of ſuch perſons, that either are or have been accounted believers.

And as it deſtroys the matter of a Church in admitting ſuch that are not made Diſciples, ſo it occaſions ſuch as do believe, remaining in that opinion, to live in that ſin of neglect

of the Lords Baptism; contenting themselves with that counterfeit of Baptism which they had in their infancy; So that this evil opinion occasions the constitution of a Church or Congregation of good and bad promiscuously, and all these unbaptized both the good and the bad; and what light in the Gospel have you to justifie such an Assembly, to be the true Church of Christ, that doth consist of some Religious people, in the Judgement of Charity, and a world of carnal children admitted and received in among them, and all both the carnal and the religious never baptized with the Lords baptism?

I do deny such an Assembly can be owned an orderly Church of Christ. Thus you see, what a great error this is, that oppoſeth it self against so many fundamental points of the Gospel.

But may some say, though we receive in children by baptism into our Church, we do not admit them unto the Supper. The Question is, when you will admit them? See what an untroden path you are run into; Do you own your children to be in a covenant of Grace, and eternal life, and inrighted into the priviledges of the same? and is Baptism the privilege of the new Covenant, and not the Supper also? if it be, how dare you keep them from their right and privilege, I pray you? how long did the Apostles baptize their members, before they admitted them to the Supper?

If

If you look in *Acts* 2. 41, 42. you ſhall find ſo many as gladly received the word of God were baptized, and preſently they continued in the Apoſtles doctrine, Fellowſhip, breaking of Bread, and prayer, as ſoon as they were baptized.

Therefore you have no ground at all upon any pretence, to ſuſpend ſuch members that you own privileged in all the Ordinances of God from the Supper, which you have received into your Church by your ſuppoſed baptiſm.

Thus you may ſee, what horrible Conſequences flow naturally, from maintaining a Covenant of eternal life in the fleſh.

Seventhly, This opinion, defends another groſs error, That perſons may have right to a covenant of life, without union or in-being in Chriſt by faith; it is a ſad thing that ſouls that profeſs knowledge in the Goſpel, and to be preachers of the ſame, ſhould be ſo blinded thus to miſlead people in ſo weighty a point as this is, and that ſhould endeavour to leaven thouſands of poor people with ſuch a ſad error that oppoſeth it ſelf againſt the very ſubſtance of the Goſpel, in holding all the whole Nation of *Iſrael* to be in a covenant of eternal life, and alſo the carnal children of believing parents, among the Gentiles, though they had no union by faith in Chriſt, the greateſt part of them.

I come to the third thing, which is to prove

The third general general head.

that the covenant of eternal life, never was nor ſhall be made with any, but ſuch as believe, or ſuch as are in Chriſt: and for the better clearing of that you muſt underſtand that aſſoon as the ſeed of the woman was promiſed, to wit, Chriſt Jeſus, which was the whole of the new covenant, all promiſes being Yea and Amen; and ſpiritual and heavenly bleſſings being given in him, this being one main point then to be made known to the Sons of men, that he muſt come out of the woman; You muſt, I ſay, underſtand that the Lord did preſently make an outward covenant, which was typical intailed, upon the fleſh out of which the *Meſſiah* ſhould come.

Somewhat offered to prove that God preſently upon the Fall made an outward carnal covenant entailed upon the fleſh.

But I muſt confeſs, this is not held forth ſo clearly till the time of *Abraham*, nor then ſo clear, as it was afterwards by the hands of *Moſes*. But it is clear to me, that in ſubſtance the ſame covenant of Ceremonial obedience, which was given to *Moſes* when the people came out of *Ægypt*, the ſame was given to *Adams* generation, upon the promiſe of Chriſt, which was to go on in the fleſhly line, out of which Chriſt was to come, and this to continue, till he did come in the fleſh, and then to ceaſe. The reaſon that induceth me thus to judge is this,

I find *Cain* and *Abel* at the end of the year of daies bring their ſacrifice, and the one brought the firſtlings of the flock, and the fat thereof. Thus did God command the ſame things

things to *Israel* by *Moses*, *Exod.* 34. 19. & 13. 12, 13. And you see *Cain* brought the first fruits of the ground, and we find this delivered by *Moses*, as part of the covenant to the Jews in *Deut.* 18. 4. & 26. 2. for saith the Lord, *Thou shalt bring of all the first fruits of the Earth, which thou shalt bring of thy Land, that the Lord thy God gives thee*, Micah 7. 1. Levit. 2. 12, 14. Pro. 3. 19.

Though ye do not here see from what rule *Cain* and *Abel* did thus do, yet we must take for granted, they had it from God, how else could *Abel* have performed his worship acceptably, if he had not a ground to do it by faith, and it is certain he did it in faith. therefore had he rule for the same, as *Hebrews* 11. 4. And we find that in that time, there was a distinction of clean and unclean Beasts that went into the Ark.

Now what cleanness or uncleanness is here meant is by virtue of a Law; for certainly that Law which God gave to forbid such beasts and creatures was that which made one clean, and not another; and this Law was by *Moses* delivered in *Levitieus* 11. spoken of to *Peter* in *Acts* 10. *Call not thou unclean, what God hath made clean:* and likewise the eating blood is forbidden, *Gen.* 9. 4. or flesh with the life thereof; the same *Moses* gave *Leviticus* 17. 10, 11. where blood is forbidden upon the same ground and reason.

We find *Gen.* 6. 5. that God hints at a sin of

of the old world, for which he brought the flood, which was, that the Sons of God, married the daughters of men, seeing they were fair, which must needs be understood, there was a Law prohibiting *Seths* posterity to marry with *Cains*; This Law was also given by *Moses* in *Deut.* 7. 2, 3. We must of necessity understand, these Laws were from God to *Adam*, and so to his Sons, and so in substance, the same was given to *Abraham* with some additions, and the same by *Moses*, committed to writing with further additions, but this is the result, that I would come to, God having promised the seed of the woman to come out of that flesh, did institute an external covenant of worship, that the Lord did carry all along upon the flesh, or line, out of which the *Messiah* should come; and in which flesh, the Word would be incarnate, I understand upon the first promise of Christ to *Adam* and *Eve*, God then made this made this Ceremonial covenant of Worship with *Adams* family, therefore both his Sons were trained up as Worshippers, and this must needs be, because *Cain* was never in a covenant of Grace, nor we have no ground to judge, that he had ever any appearance of true grace in him, but God having no intent to bring his promised seed out of *Cain* or *Abel*, and also resolved there should be a world as well as a Church, he suffers *Cain* to murther *Abel*, upon which he rejects *Cain* with all his posterity, as a Fugitive and a Vagabond from

what

what did he reject him? but from this Church Covenant of Ceremonial obedience and worship; but when *Seth* was born, God (as it appears to me) did renew a fresh Election upon him, and his seed according to the flesh, and the whole Race of *Seth* were Gods Church. God hereby teaching, that the *Messiah* must come out of that Family according to the flesh, and not out of *Cains* or his posterity, nor any other.

And when God had destroyed the world by the Flood, then there was only *Noahs* Family, consisting of eight persons, being all of them, in this Church covenant of worship for a time, till God pitched a fresh election upon *Sem* by the mouth of *Noah* his Father, *Gen. 9. 26.* where *Ham* and *Japhet* with their posterities are past by, though as truly the seed of believing *Noah* as *Sem* was. And this Ceremonial covenant of Works, goes on upon *Sem* till the time of *Abraham*; the world growing then numerous, God would have his Church in a more narrow compass, and more especially take unto him that particular family out of which Christ should come, which was *Abraham*. So that by the way observe.

The main ground upon which God elects *Abrahams* family into the outward Covenant with himself, and not *Lots*, nor any of the rest of the Godly families then living in the world. It was not because *Abraham* was any more a believer or his family the family of a believer; for if so, then

then *Lot*, and his family, and all the godly mens families then in the world, had been necessarily taken into the covenant of Circumcision, because they and their families had been believers as well as *Abrahams*; for this is a sure Rule, if God give a promise or a command to any person, considered in such a capacity as a Believer, then whosoever is a Believer, that command and promise belongs unto them. I might by manifold instances clear this, as when God saith to *Joshua*, I will not leave thee nor forsake thee; This being not made to him under any other consideration, but as a Believer.

The Apostle is bold to say, this promise is made to the whole Church of the *Hebrews*, *Heb.* 13. 5. they being all believers as *Joshua* was, but this covenant of Circumcision now so termed was made with *Abraham* his seed and family, and not upon this ground, because he was a believer, but because that Christ must come out of his flesh and line; therefore to confirm and ratify this to *Abraham*, that Christ should so come, and to point out to all the world, where they must look for and expect the Christ; God doth as much as say, in *Abrahams* loyns you must expect him, and no where else; For as Christ saith to the woman of *Samaria*, The Jews know what they worship, for salvation is of the Jews; therefore to be sure the Covenant of worship runs in that line.

Why the covenant of circumcision made to *Abraham* and his seed, and not to others.

But now *Abraham* had eight Sons; the one by

by *Sarah*, *Gen.* 21. 2. the other by *Hagar*, *Gen.* 16. and six sons by his wife *Keturah*, *Gen.* 25. 1, 26. to which he gave gifts, and sent away to the East Countrey from his son *Isaac*, and this Covenant of Works did belong onely to *Isaac* and his seed. For when God had in *Genesis* 11. 17, 7. promised that he would be the God of *Abraham*, and his seed in their generations; and give them *Canaan*, in the conclusion of this covenant he begins to speak to *Abraham* of a Son he should have by *Sarah*, and that she should be the Mother of Nations, as in *Hebrews* 11. *Abraham* being affected with his Son *Ishmael* which he then enjoied, saith, *O that* Ishmael *might live in thy sight*, as if *Abraham* should say, Lord I understand that thou hast made a Church Covenant with me, and my seed after me, taking my seed in their Generations into external Covenant with thee, O (as if he should say) that *Ishmael* might be the seed upon which this Covenant might run, where God tells *Abraham* that he had heard his prayer, that he would bless *Ishmael* with manifold outward blessings otherwise, but saith he, my covenant shall be with *Isaac*, meaning here, that outward covenant of Circumcision, where you have *Ishmael*, and the six Sons of *Keturah* with all their posterity past by, in this fresh Election of *Isaac* and his seed, which were only elected in this covenant.

Therefore the bond child, and the six Sons of *Keturah*, though as truly believers children, as

Isaac was, yet they are all dismissed this covenant and privileges of the same.

The six Sons by *Keturah*, as you have heard before, *Abraham* gave them gifts, and sent them into the East Countrey. And when *Isaac* had two Sons in *Rebecca's* womb, God again made a fresh election of *Jacob*, and his seed in their Generations, passing by *Esau*, and his seed; for saith God, There are two Nations in thee, and two peoples; So he chose *Jacob*, considered as a Nation, and past by *Esau*, considered as another Nation; for it is plain from those words, there are two Nations, and two peoples, that the Election was a National Election, and a National rejection; and he saith, *The Elder shall serve the younger*; this saying the Elder shall serve the younger, is interpreted by *Mal.* 1. to be a loving of *Jacob*, and a hating of *Esau*, laying his Mountain waste, that is, his Church-power or privilege, that he seemingly had expected to have been heir of, and the loving of *Jacob*, is meant the external electing Love, into the covenant of Circumcision, according to that in *Deut.* 7. 7. speaking thereof the whole Nation, The Lord did not set his love upon you, nor chuse you, because you were more in number than any people, for you were the fewest of all people, but because the Lord loved you.

This Election, and this love, is equal alike to the whole nation of *Israel*, therefore so considered you must mind, this is, as I said before, only an external election of *Jacob*, and these in his

his lines, into the National covenant of Circumcision, as before in *Genesis* 18. he saith, *In Isaac shall thy seed be called*; the meaning as the 17. Chapter expounds, is this; that the seed in their Generations, that God would continue the Covenant of Circumcision upon, was that seed which was to come out of *Isaac*, and not that which came out of *Ishmael*, and the six Sons of *Keturah*, none of them or their seed, were to be of that great Nation which God promised to make of *Abraham*, for the Lord saith to *Abraham*, *Gen.* 18. 18. I will make a mighty nation of thee.

Now by this Nation you must understand, is meant the National Church, taken into the Covenant of Circumcision, whereas in the spiritual covenant, all the Nations were to be blest in him, and he is to be the Father of multitudes of Nations, *Gen.* 12. 3. & 17. 4, 5. but this Covenant of Circumcision, must not relate to any but to those that came out of *Isaac*, with his family, and then those that came out of the Loins of *Jacob*, with his Family, though this be a true literal interpretation of these Texts and really the proper mind of God, yet there is a mystical and spiritual sense pointed and driven at, which *Paul*, that infallible Apostle, did clearly give out from those Texts in *Romans* 9. That as *Isaac* typed out Christ so this temporal seed elected in *Isaac*, typed out this spiritual election in Christ; the temporal seed in a temporal covenant elected in *Jacob*, points out the

choice of Christ and all his seed into a spiritual covenant.

So a spiritual election in these Texts, was typed and figured out, as the Apostle doth clearly maintain. The Apostles not being the Ministers of the Letter, but the Spirit, 2 *Cor.* 3. but most true it is, That *Jacob*, and the whole Nation in him, were elected into an outward Covenant; and *Esau*, and his seed were not, but were refused and past by. And consider now in the womb, was *Jacob* and his posterity any more the seed of a Believer, than *Esau* and his seed were? Sure it is, he was not: Therefore away with that error taken for granted, that the covenant of Circumcision was made to believers and their seed.

This covenant of Circumcision you may clearly see, was not made to *Abraham*, nor to his seed considered as a Believers, but upon this ground or reason, that the *Messiah* was to come of *Abraham*, not of *Lot*; the *Messiah*, was to come out of *Isaac*, and not of *Ishmael*; nor of the six Sons of *Keturah*, and Christ was to come out of *Jacob* and his posterity, and not out of *Esau*. Here you may nakedly see, how greatly they mistake, that think the covenant was made to *Abraham* and his seed considered as believers and believers seed.

If a National covenant was made with *Abraham* and his seed according to the flesh, out of which flesh, the *Messiah* was to come, and that upon this reason then you cannot conclude, that the co-

covenant can belong to any Gentile and his seed but upon the same ground. Therefore if you would tell where to find a Gentile now among many others that were to have Christ to come out of his loins according to the flesh, then you would have the same ground to say, that in like manner a Church covenant should run upon him and his seed, untill Christ were come out of that flesh or line.

But when Christ was come and fully exhibited in the flesh, then the ground upon which this Covenant was given, being ceased, the covenant also ceaseth. Therefore for any man to go about to defend a covenant in the flesh, it is a doctrine virtually denying, that Christ is come and fully manifested in the flesh.

To defend a Covenant of life, entailed on the flesh, is vertually to deny that Christ is come in the flesh.

Therefore you may from all that hath been spoken, draw this Conclusion, *That there was never a Covenant of eternal life, made with any but with such as did and do believe, all along till Christ, not since.*

Therefore see that objection answered, that the spiritual privileges, are not less under the Gospel, than under the Law, though we deny all the carnal Generation, to have any right to the covenant of Grace or privileges thereof; both then as well as now, the offers and tenders of the Gospel we must confess, were to that Nation; and in that sense, they were called the children of the Prophets, and of the covenant *Acts* 3. *and latter end*, and in that respect now,

choice of Christ and all his seed into a spiritual covenant.

So a spiritual election in these Texts, was typed and figured out, as the Apostle doth clearly maintain. The Apostles not being the Ministers of the Letter, but the Spirit, 2 *Cor.* 3. but most true it is, That *Jacob*, and the whole Nation in him, were elected into an outward Covenant, and *Esau*, and his seed were not, but were refused and past by. And consider now in the womb, was *Jacob* and his posterity any more the seed of a Believer, than *Esau* and his seed were? Sure it is, he was not: Therefore away with that error taken for granted, that the covenant of Circumcision was made to believers and their seed.

This covenant of Circumcision you may clearly see, was not made to *Abraham*, nor to his seed considered as a Believers, but upon this ground or reason, that the *Messiah* was to come of *Abraham*, not of *Lot*; the *Messiah*, was to come out of *Isaac*, and not of *Ishmael*; nor of the six Sons of *Keturah*, and Christ was to come out of *Jacob* and his posterity, and not out of *Esau*. Here you may nakedly see, how greatly they mistake, that think the covenant was made to *Abraham* and his seed considered as believers and believers seed.

If a National covenant was made with *Abraham* and his seed according to the flesh, out of which flesh, the *Messiah* was to come, and that upon this reason then you cannot conclude, that the co-

covenant can belong to any Gentile and his ſeed but upon the ſame ground. Therefore if you would tell where to find a Gentile now among many others that were to have Chriſt to come out of his loins according to the fleſh, then you would have the ſame ground to ſay, that in like manner a Church covenant ſhould run upon him and his ſeed, untill Chriſt were come out of that fleſh or line.

But when Chriſt was come and fully exhibited in the fleſh, then the ground upon which this Covenant was given, being ceaſed, the covenant alſo ceaſeth. Therefore for any man to go about to defend a covenant in the fleſh, it is a doctrine virtually denying, that Chriſt is come and fully manifeſted in the fleſh.

To defend a Covenant of life, entailed on the fleſh, is vertually to deny that Chriſt is come in the fleſh.

Therefore you may from all that hath been ſpoken, draw this Concluſion, *That there was never a Covenant of eternal life, made with any but with ſuch as did and do believe, all along till Chriſt, not ſince.*

Therefore ſee that objection anſwered, that the ſpiritual privileges, are not leſs under the Goſpel, than under the Law, though we deny all the carnal Generation, to have any right to the covenant of Grace or privileges thereof; both then as well as now, the offers and tenders of the Goſpel we muſt confeſs, were to that Nation; and in that ſenſe, they were called the children of the Prophets, and of the covenant *Acts 3. and latter end*, and in that reſpect now,

now the privileges are larger, becauſe all nations are in the ſame ſenſe, the children of the Prophets, and of the covenant, now ſince Chriſt came, the Prophet and Miniſter of God, having Commiſſion now to publiſh the Goſpel or new Covenant to all Nations.

None have right to the Covenant of Grace, but ſuch as are united to Chriſt by faith.

But further, to prove that none have right to a covenant of Grace or life, but ſuch as had and have union with Chriſt by faith, is moſt plain.

Firſt, Becauſe as you have heard, the new Covenant was confirmed of God in Chriſt only: *Gal.* 3. 17. And all the promiſes are in Chriſt Yea and Amen.

Therefore this Covenant cannot belong to any ſoul out of Chriſt, becauſe they are Yea and Amen in him, 1 *Cor.* 11. 25. This Cup is the New Teſtament in my blood ſaith Chriſt. If the New Teſtament be in Chriſts blood, then what hath any carnal or unbelieving wretch to do with this Teſtament, that have not faith in his blood.

And further we do find in *Matth.* 3. 17. the Lord ſaith, *This is my beloved Son in whom I am well pleaſed*; mark the words, *in whom*; then to be ſure out of him, he is not well pleaſed; that is, in reſpect to this eſpecial well pleaſedneſs, or electing love in the covenant of life, according to that in *Epheſians* 1. 6. He hath made us accepted in the Beloved; out of the beloved there can be no acceptation. Therfore it is ſaid, *God accepted* Abel *and his offering*, Gen.

Gen. 4. 4. The Author to the *Hebrews* 11. 4. tells you, Abel *by Faith offered a more acceptable* or excellent *Sacrifice than* Cain, *by which he obtained witness, that he was righteous, so by Faith in the promised seed he came to be righteous and accepted of God, as you have heard in* Ephes. 1. 3. *God hath blest us with all spiritual, and heavenly blessings in heavenly things in Christ Jesus*; Therefore no heavenly or spiritual blessing can belong to any out of Christ; for as in *Adam* allady, so in Christ shall all be made alive; There is none made alive, but those that are in Christ, for the wicked mens resurrection is not said to be to life, but to damnation, 1 *Cor.* 15. 22. with *John* 5. 28, 29. *And therefore in thee shall all the Nations of the Earth be blessed*, Gen. 18. 18. must imply thus much, that out of Christ the true seed, all the Nations should be accursed, *Gen.* 12. 3. with 22. 18. *Gal.* 3. 8. I must confess it is a sad thing, that at such a time of the world as this, where the means of grace and knowledge of the Gospel hath been so plentifully held forth, that we must be forced to bestow such pains to prove, that men cannot be in a State of salvation and acceptation before God in a covenant of grace, without union in Christ by Faith. But however, considering that the Apostle saith, There is no other name under heaven by which we can be saved, but by the name of *Jesus*, and a particular faith in him, *Acts* 4. 12. and therefore *Peter* saith in *John* 6. 69. *Whether shall we go? Thou hast the words of eternal life, he is the*

way

way, the truth, and the life, John 14. 6. *There is none can come into the Fathers love and mercy*, nor into the covenant of life, or any ſpiritual privilege, *but by him, he is the narrow way that leads to life, and few there be that find it*, as *Matth.* 7. 14. therefore ſaith the Apoſtle, *He that hath Chriſt hath life, but he that hath not Chriſt, hath not life*; but all the carnal unbelieving children, from the foundation of the world unto this day, have not Chriſt, therefore not life, that is to ſay, nor the covenant of life, nor the juſtification of life, which every man muſt needs have, that is in that covenant of life. We find that all the Patriarchs and holy men of God, by faith and patience, inherited the promiſes, and not by generation, *Heb.* 6. 12. and 11. 12. therefore ſprang there, even of one, and him as good as dead, ſo many as the Stars in the ſky for multitude, and as the Sand which is by the Sea ſhore, innumerable, theſe all dyed in Faith.

This text ſpeaks of that ſpiritual and believing ſeed of *Abraham*, which he conſidered as believing and faithfull, *Abraham* was the Father of, according to *Gen.* 15. 5, 6. ſo ſhall thy ſeed be.

Secondly, It further appears, that the covenant of eternal life, was never made with any but ſuch as believe, becauſe all unbelievers both of *Jews* and Gentiles are charged under ſin, *Romans* 3. 9. and have the wrath of God abiding on them, *John* 3. *laſt.* Yea though of the

the seed of *Israel* and children of that covenant of Circumcision, to them Christ saith, *Except ye believe that I am he, you shall dy in your sins, John* 8. 24. And the Gospel tells the national Church of the *Jews, John* 3. 18. That those of them that believed not, were condemned already because they believed not in the only begotten Son of God.

Which clearly proves, that none of them were in a covenant of life by Generation, for if they had, then the want of conversion, would not have damned them, nor left them in a state of damnation.

Further, doth not Christ himself, call and account the unbelieving *Jews* the world? when he saith to his disciples, *If you were of the world, the world would love his own, but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.* And this world that Christ chuseth his disciples out of, and that hated his disciples as they had formerly hated him, are but the Nation of the *Jews*, that were in that covenant of Circumcision, which plainly proves, that all unbelievers in that nation were the world, and therefore not in a covenant of Grace.

And again, it must needs be so, because the Apostle saith in *Romans* 4. 16. therefore is it of Faith, that it might be by Grace, to the end that the promise might be sure to all the seed.

Observe from the Text, if the promise, or covenant, or any spiritual privilege, should

be intailed upon the flesh, or conveyed any way then by Faith, it could not be by Grace.

And again, Faith is the first differencing Grace, to difference Gods peopl from all other, *Act.* 15. 9. and put no difference between us and them, purifying their hearts by faith, therefore it is impossible the covenant of grace, can be made to any other but such as have faith. And again, I find none counted the Spiritual seed of *Abraham*, unto whom the covenant of life belongs, but them that are in Christ by faith, as *Gallat.* 3. 28, 29. There is neither Jew nor Gentile, there is neither Bond nor Free, neither Male nor Female, for you are all one in Christ Jesus, and if you be in Christ, then are you *Abrahams* seed, and heirs according to the promise, and so *Rom.* 4. 14. *If they which were of the Law be heirs, Faith is made void, and the promise made of none effect*, meaning thereby the Covenant of Circumcision, as appears in *ver.* 10. & 11. and so in *Romans* 9. 7, 8. *Not because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called*, that is, they which are the children of the flesh, they are not the children of God, but the children of the promise, are counted for the seed.

Where you see, that the Apostle doth deny that seed of *Abraham*, that were only his children according to the flesh, to be the spiritual seed; but such as are born of promise, or begotten by promise, they are accounted for the seed chosen in him, and united to him by Faith.

These

These were pointed and figured out by the National and Temporal seed, that came out of the Loins of *Isaac*, those Souls there born in the house, and bought with money, were in the outward covenant and privileges, but these regenerate and born again by promise, are the Heavenly seed: So the heavenly generation are such only born from above; and this is that the *Psalmist* speaks of in *Psalm* 22. 30. *A seed shall serve him, and it shall be accounted to him for a generation.*

For the Temporal *Israel*, and the typical Election of them into the temporal covenant, did point out this Spiritual Election in a Spiritual Covenant, confirmed of God in Christ Jesus.

Further it appears, that none but such as believe, are in a covenant of Grace, because without faith, it is impossible to please God, *Heb.* 11: 6. therefore *Abel* by faith, had his person and his offering accepted, *Gen.* 4. 4. but *Cain* and his offering being not in faith, God accepted not, for all the thoughts of such a man are only evil, and that continually till they believe, as *Gen.* 6. 5. and 8. 21. All the imaginations of all believers till converted are evil, and only evil continually.

Secondly, their words are evil, *Matth.* 12. 34. *O Generation of Vipers, how can you being evil speak good words, for out of the abundance of the heart the mouth speaketh, an evil man out of the evil Treasure of his heart brings forth evil things,*

and as their thoughts and words are evil, ſo in like manner, their actions are all evil, natural actions, as eating, *Job* 20.23. *When he is eating to fill his belly, God ſhall caſt the fury of his wrath upon him and ſhall rain it upon him while he is eating*; thus you ſee natural actions are evil, ſuch as eating and drinking for ſatisfying his hunger, and alſo civil actions are evil, as *Prov.* 21.4. an high look, and a proud heart, and the ploughing of the wicked is ſin; if plowing, then all his civil actions, and alſo his beſt duties of worſhip, as his ſacrifice is an abomination to God, *Prov.* 28.9. & 15.8. *Iſaiah* 1. with 66. 4. Upon this ground it muſt needs be, that the Covenant of Grace and eternal life cannot belong to any ſuch perſons that do not believe, for it is impoſſible to be in a covenant of Grace, and yet not to have perſons nor any of their beſt actions accepted.

Yea further, all mankind are compared to beaſts, till they believe, *Job* 11. 11. *Vain man would fain be wiſe, but man is born like a wild Aſſes Colt*, with *Jeremy* 2. 23, 24. Yea the Lord ſaith in *Revel.* 21. 8. That the fearful, and unbelieving, and the abominable, and murtherers, and whoremongers, and Sorcerers, and Idolaters, and all Lyars, ſhall have their portion in the Lake which burneth with fire and brimſtone, which is the ſecond death.

Beloved, therefore if any have been ſo deluded as to believe ſuch a notorious error as this is, to think that any ever hath been in the Covenant

of

of life, but ſuch as are in Chriſt by faith, I deſire God may give you repentance for maintaining ſuch a fundamental error as this is.

Anſwers to ſuch Scriptures as are alleged to prove the baptiſm of infants.

And now in the fourth place, I ſhall endeavour to anſwer ſuch Scripture-allegations, and thoſe eſpecially brought in from the New Teſtament to countenance this error; wherein I ſhall endeavour to take off thoſe falſe and corrupt Gloſſes that are uſually put upon them, wherein men pretend to prove the covenant of grace among the Gentiles, to run in the fleſh and line of believing parents under the Goſpel; which I am ſure was never yet ſince the world began nor never ſhall be with any neither parents nor children, but ſuch individual perſons, that particularly believed in Chriſt with their own hearts.

An anſwer to that text Act. 2 39.

And firſt let me ſpeak to that in *Acts* 2.39. which is uſually pretended to be a proof of the covenant in the fleſh, the words are theſe, *The promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.* Now I pray you take notice how evident this Text makes againſt this error. For this Text affirms only the promiſes to belong to ſo many even as God ſhall call, and that is a fundamental truth, if by promiſe you underſtand the gift of the Holy Ghoſt, or remiſſion of ſins, or both, to be promiſed in this text.

It is moſt true, that ſo many as God ſhall call, have an intereſt, both to Chriſt and all the promiſes in him, and only they, for ſaith the Text, *Repent and be baptized every one of you for the remiſſion*

ſion of ſins, and ye ſhall receive the Holy Ghoſt. So that remiſſion of ſins and the gift of the Holy Ghoſt, it is ſafe to underſtand here to be meant that promiſe that is ſaid to belong to them, to their children, and to thoſe afar off, even ſo many of them, and their children, and of thoſe afar off, as the Lord our God ſhould call; agreeable to the words thus underſtood is *Rom.* 8. 30. moreover whom he did predeſtinate, them he alſo called, whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified; So that juſtification or remiſſion of ſins, is here given only to called perſons; with theſe agreeth that of *Heb.* 9. 15. For this cauſe he is the Mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſion that were under the firſt Teſtament, they which are called might receive the promiſe of the eternal Inheritance. So here you ſee, that thoſe that are predeſtinated to have a covenant of life, and the bleſſing given in that covenant, are firſt called, as 1 *Pet.* 2. 9. *He hath called us out of darkneſs into his marvellous light.* Now this text is plain, to prove that thoſe *Jews* and Proſelytes that then heard him, and their children, and alſo the ten Tribes now afar off, and alſo the Gentiles, the promiſes did belong to ſo many of all theſe as God ſhould call, and except Souls be given up to a Spirit of Deluſion, will any dare to affirm, that the promiſes of the Spirit, remiſſion of ſins, and eternal life, do belong to any other? Will any be ſo ignorant as to judge, that thoſe promiſes

miſes did belong to the Generation of the *Jews* whether they were called or not, though they continued in unbelief and hardneſs of heart and impenitency? Is not ſuch a corrupt interpretation againſt Chriſts words to that very people? *John* 8. 24. Except you believe that I am he, you ſhall dy in your ſins, ſpeaking to theſe very *Jews*: and doth not *John* the *Baptiſt* ſay to theſe, *John* 3. *laſt*, *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him*? directing this ſpeech indefinitely to the generation of the *Jews*, the ſeed of *Abraham*, ſuch as were in the covenant of Circumciſion.

But if by the children you underſtand, ſo many of them as God ſhould call, whether then at that time, or afterwards to the end of the world, it is moſt true, that to ſuch of their children the promiſe of grace did belong.

But Beloved, the Scripture is in nothing more full than in this, that the promiſe of grace belonged not to any of thoſe *Jews* feed, but ſuch as were called, for God ſhuts them under unbelief, and becauſe of unbelief they were broken off, *Rom.* 11. if unbelief excluded them from that external relation, which before Chriſts death they then had in the Covenant intailed on the fleſh, and Chriſt coming in the fleſh, and fully exhibiting and putting an end to that covenant, no other covenant ſtanding in force in the Church of God, but what Chriſt was the Mediator of, theſe unbelieving *Jews* of neceſſity were broken off. The promiſe of remiſſion of ſins was ſo far from

from running upon the unbelieving *Jews*, the true fleshly seed of *Abraham*, that the Apostle *Paul* affirms the contrary, *Acts* 19.9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them; and *Acts* 13. 45,46. But when the Jews saw the multitude, they were filled with envy, and spake against those things that were spoken by *Paul*, contradicting and blaspheming, then *Paul* and *Barnabas* waxed bold, and said, it was necessary that the word of God should first have been spoken to you, but seeing ye put it from you and judge your selves unworthy of everlasting life? Lo, we turn to the Gentiles, for so hath the Lord commanded us, and v 50. the *Jews* stirred up the devout and honorable women, and raised persecution against *Paul* and *Barnabas*, but they shook off the dust of their feet against them; and therefore *Paul* is plain in *Rom.* 11. saying, That God had a certain number that were of the eternal election, among the *Jews*, those obtained right to the remission of sins, and the rest were blinded and hardened, but it should seem to be the general understanding of those that urge this Text for a covenant in the flesh, That if they were the seed of the Jews, though they were not called, nor did not believe, but were hardned in their continuance in unbelief, yet this promise of remission of sins, and the gift of the Holy Ghost, belongs to them; and this interpretation, that this Text must have to defend a covenant in the

flesh;

fleſh, which I leave to any intelligent man to conſider, how greatly erroneous it is to affirm that the promiſe of the remiſſion of ſins belongs to the unbelieving and hardened children of the *Iews*, that God hath not, nor doth call. So that you may clearly ſee, that the truth lyes in this text, that the promiſe is to no more of Fathers nor children, nor thoſe afar off but ſuch as God by his eſpecial grace doth call to be the Sons of of God by faith.

An anſwer to that text 1 *Cor.*7.14.

Another Scripture made uſe of or rather abuſed and wreſted to defend this error, is 1 *Cor.* 7. 14. *The unbelieving husband is ſanctified by the believing wife, and the unbelieving wife is ſanctifyed by the believing husband, elſe were your children unclean, but now are they holy*, whence is gathered by thoſe of that opinion, that this holineſs is (as they call it) a federal holineſs, or a covenant holineſs, that is to ſay, God having taken the believing parent with the child into covenant with himſelf, the child is in this ſenſe holy, that is covenant-holy.

Now for the better underſtanding this Text, I pray conſider how, and in what ſenſe, God takes perſons into Covenant with himſelf; and that as you have heard is two waies, either he takes ſouls to himſelf in a typical covenant, ſo he took *Iſrael* to himſelf in that covenant, and in that ſenſe they may be ſaid to be ſeparated from the reſt of the World, which ſeparation of them from the reſt of the World to himſelf is a holineſs that the carnal *Iew* was only partaker

of, such a typical and legal holiness, that people being separated from all other nations in the world to God in this covenant: now the word holy signifies so much as separating or setting apart, and in this sense the Vessels of the Temple were holy, as also the Priests, being by Law set apart from the rest of *Israel* to offer the bread of their God.

Now in the 2d. place, there is also a new covenant or a covenant of life, that God takes a people to himself, which is to write his Law in their hearts, & in their minds, to sanctify thē, to justify them. Now this internal holiness which God as an effect of that Covenant infuseth into the heart, is only this new Covenant-holiness, for there is no other holiness that relates to the new Covenant; when the heart and the inward man shall be purified through faith. And when the whole heart and affections, are by the powerful work of Gods grace, separated from sin, and those vanities below to heaven and heavenly things, this is the only holiness that the covenant of eternal life conveys to souls. The Hypocrite may have this in appearance, but the elect and chosen have this only in truth; he puts no difference between us and them, purifying their hearts by faith, and he hath by one offering for ever perfected them that are sanctified, *Heb.* 10. this sanctification of the Spirit and belief of the Truth goes alwaies together, 2 *Thes.* 2. 13. Therefore it is impossible that this should be the meaning of the Text, that all believers carnal seed, are in a

covenant

covenant of eternal life, and ſo have their hearts puriſied and ſanctified through the work of the Spirit and faith, before they are born, and in this ſenſe, are born holy.

I know no other ſanctification the Scripture ſpeaks of belonging to a covenant of grace and eternal life; and for that external or typical holyneſs in an outward covenant it cannot be, becauſe that was aboliſhed through Chriſts death, as appears in *Heb.* 8. 9. chapters, therefore far be it from the Apoſtle to intend here, the countenancing of any ſuch erroneous opinion, as that every believers Child was by virtue of his firſt birth, internally holy with that holineſs of truth, as the Apoſtle calls it, *Epheſ.* 4. 24.

If you pleaſe therefore, hearken to the true meaning of this text, which is to this effect: The *Corinthians* having ſent ſeveral doubts and queſtions to the Apoſtle to reſolve and anſwer, as appears in the firſt verſe of this chapter; he anſwereth them particularly, and it ſeems among the reſt, they had a *Jewiſh* queſtion ſtarted, grounded (as we ſuppoſe) upon *Ezra* 9. *Deut.* 7. 2. where you find it was unlawful for a *Jew* to marry with a ſtranger; therefore *Ezra* cauſed all thoſe men that had taken them ſtrange wives, to put them away, as not lawfully married, becauſe contrary and againſt the Law given to them, therefore they were to put them away, and the children born of them as illegitimate and unclean in an unlawful fellowſhip.

Theſe *Corinthians* it ſeems, did propound in

writing to the Apostle this question, whether such of them as had unbelieving husbands and wives yet remaining in idolatry might lawfully abide with them in that fellowship in the marriage-bed, and whether that fellowship were not unclean and unlawfull, as in *Ezra's* time?

Unto this question the Apostle answers verse 12. *To the rest speak I, not the Lord. If any Brother hath a Wife that believeth not, and she be pleased to dwell with him, let him not put her away, and the woman which hath a husband which believeth not, and if he be pleased to dwell with her, let her not leave him*; But also might they say; why is not our marriage fellowship unclean? Therefore in ver. 14. saith he, *The unbelieving wife is sanctified* (as the *Geneva* Translation hath it) *to the believing Husband, or else were your children unclean, but now are they holy.* As if *Paul* should say, the reason why I would have the believing husband to abide with the unbelieving wife, is this, because the unbeliever (now since the partition-wall is down between *Jew* and Gentile) may justifiably be a wife to a believing Husband, there being now no Law in the New Testament against such marriages, especially considering their marriage was transacted, when they were both Idolatrous Heathen.

Now it being taken for granted their marriage was lawful in these words, *The unbelieving wife is sanctified to the believing Husband*, and that it be understood, that the unbelieving husband is by the Law of Marriage sanctified to, or set apart

part or ſeparated to, or made holy to the believing wife, the Law of marriage having ſeparated him from all other women in the world to be to her, and her only, elſe were your children unclean; Mark, ſaith the Apoſtle, *Elſe were your children unclean, but now are they holy*, that is, if the Law of God did not ſet the unbeliever apart to the believer, and ſo juſtify their fellowſhip in the marriage bed, then would the children begotten in that fellowſhip, be unclean and baſe born, but now they are holy, that is, now they are begotten in holy wedlock according to the holy law of marriage, not as thoſe children were in *Ezraes* time which were unclean: So that from the unbelievers lawful and ſanctified abode with the believer, doth the Apoſtle conclude the children to be clean or holy. And thus all children of Heathen are in the ſame ſenſe holy, that are begotten in holy wedlock, for as the fellowſhip of man and woman in the bed being not according to the Law, is called fornication, uncleanneſs and unholineſs, ſo the fellowſhip of any two perſons even of Heathen, being according to that Law of marriage, it is then clean or holy, and ſo the children begotten in that fellowſhip, are ſaid to be clean or holy begotten. But there was none doubted of the holineſs of the Heathen, they never having any law to prohibit their marriage together, but now the *Jews* having an expreſs Law againſt marrying with any other nation, it was legally unclean or unholy, to match with any ſuch, or to

bed

bed with any such that were not *Jews* or Proselytes.

Now that Law you must mind, was part of the partition-wall between *Jew* and Gentile, which is abolished since Christs full exhibition, so then take the sense of the text thus:

That first the Apostle bids the Believers continue with the unbelievers or Idolaters.

Secondly, adding this reason, because their fellowship is holy.

Thirdly, From an absurdity, which would else follow, and that is, *Else were your children unclean, but now are they holy.*

An answer to that text *Rom.* 11. 16, 17.

In the next place let us speak to that in the 11. of the *Romans* 16, 17. made use of by some to prove a covenant of eternal life in the flesh, the words are these, *For if the first fruits are holy, then the Lump is also holy; and if the Root be holy, so are the Branches; and if some of the Branches are broken off, and thou being a wild Olive-tree art grafted in among them, and with them partakest of the Root and fatness of the Olive*, &c.

The usual exposition is, That this root is *Abraham*, and these first-fruits, are *Abraham*, *Isaac*, and *Jacob*, and these Branches are to be understood, the body of *Israel* that came of their Loins, as the root and the branches. And so the *Jews* (through unbelief) with their generation were broken off, and so also the Gentiles with their Generation and seed are brought in. This last Clause which mainly serves for their purpose, they bring in by head and shoulders, that

that the Gentile and his ſeed is brought in. What is there in that text which will countenance that clauſe, if it be truly examined?

But let us conſider this Text, and ſee what it will afford to prove a covenant of eternal life, to life, to run in the fleſh of believing Gentiles, for that is it the Text muſt prove, without the which in vain it is alleged. And for the better examining of the ſame, we will take for granted, that by root, is meant *Abraham*, and by Firſt-fruits is meant *Abraham*, *Iſaac*, and *Jacob*, which are ſpoken of: If ſo, then you muſt of neceſſity diſtinguiſh *Abraham*, as the Apoſtle doth, as begetting and working *Abraham*, and as believing and faithful *Abraham*, and ſo thus you muſt underſtand, *Abraham* in a two-fold Covenant, as hath been before cleared. Wherein he was in a double ſenſe holy, as he was in that abſolute covenant of grace, ſo conſidered, he was ſpiritually holy, and conſidered as in the covenant of works, that conditional covenant made with him, he was legally holy.

Now all the Nation of the *Jews* being ſeparated by God from all other Nations in and by the ſame Covenant, are in this ſenſe holy, as *Abraham* was, and as he was holy in a Covenant of life with a ſpiritual holineſs, ſo only thoſe of the ſpiritual and believing ſeed as his branches in that ſenſe can be ſaid to be holy.

And the like may be ſaid of thoſe Patriarchs who as the firſt fruits, conſider them in the ſpiritual covenant, ſo they as the firſt fruits may be

ſaid

ſaid to be ſpiritually holy. So by the Lump you muſt underſtand that ſeed in that covenant, to be only ſpiritually holy, as the firſt fruits were. But if you conſider them in the covenant of works, the external National covenant as the firſt fruit in that covenant were legally holy; ſo were the whole lump; that is the whole Nation of the *Jews* thus holy, till that covenant was aboliſhed and put an end to; and then this covenant intailed on the fleſh of *Abraham*, being put an end to or aboliſhed, it muſt needs be that the branches muſt be broken off, *viz.* ſuch as only by nature or birth had an Intereſt to that covenant, or joining only to the family.

And the diſtinctions of the Covenants and ſeeds being here obſerved, it will inlighten the ſoul to underſtand this place. We find this diſtinction carryed on, in the beginning of the chapter. *viz.* two covenants, and two ſeeds, and both in the Church of *Iſrael*, ſuch as ſome would call the covenanting ſeed. There were two ſeeds amongſt the external covenanting ſeed, there was the covenant of works, and the covenant of grace, as for example, The Apoſtle ſpeaks of the whole body of *Iſrael*, then of a ſelect number out of *Iſrael*, which God foreknew, and therefore brings in the caſe of *Elias*, 1 *Kings* 19. where God had in *Iſrael* 7000. ſelected from the reſt of the ſame body of *Iſrael* in the outward covenant with him; And alſo in the Apoſtles time he ſaith, *That there were a ſelect number, according to the election of grace,*

which

which God had chose out of Israel: Then saith he, *If by grace, then not by works? if by works, then not by grace?* Where you hear the Apostle clearly distinguisheth two seeds in *Israel*, as two covenants; the one a conditional covenant of works, the other of grace, an absolute covenant, as in the 4,5,6,7. verses of that 11. of the *Romans*; and so the main drift here of the Apostle, is to hold forth, that though God did now cast off from being his Church, the carnal seed, that were only in the covenant of works, this covenant standing no longer in force, but growing old and vanishing away, as in *Heb.*8.13. in which covenant he chose this nation to himself; yet nevertheless, the Apostle doth affirm, that God had a remnant that were elect, that should be called of that natural seed of *Israel*, even to the end, though for the present, the greatest part were hardened in unbelief. So that when he saith the branches were broken off, we are not to understand, that such of them as related to *Abraham* as a Father or Root of Believers in a Covenant of grace, were broken off; For then we should hold falling away from and out of a Covenant of life; which would be a gross error: but the branches were broke off from the Root, considered in that national covenant of Circumcision which was a Covenant of works, that carnal people might really be in, as you heard before. This National Covenant now ceasing, (as I have shewed) and being put an end to by Christ, he becomming the substance of the same covenant,

and that being the partition-wall at that time, between *Jews* and Gentiles.

But the Apostle now affirms in *Gal.* 5. 6. and 6. 16. *That Circumcision availeth not any thing, nor Uncircumcision, but a New Creature and Faith that worketh by Love*; therefore all of the *Jews* that believed not, ceased to be members of Gods Church. Because now *Abraham* is no way considered as a Father and a Root in the Gospel Church; but as faithful and believing *Abraham* in a Covenant of eternal life, therefore unbelief now cuts off the nation of the *Jews*.

Why had not unbelief cut them off many hundred years before? The answer is plain, for so long as the typical covenant of works stood in force, *Israel* by being of that family or that generation, whether they had faith or no, or any appearance of grace or no, were interessed in that covenant and in the privileges thereof.

But now when Christ was fully exhibited in the flesh, and that covenant ceasing and the covenant of life (now) only remaining, it becomes so that only those branches and that lump of believers, the spiritual lump only remain in the Church whether *Jews* or Gentiles.

So that if you will seriously mind the scope and drift of the Apostle, you shall see, that the Lump and the Branches, here intended, must needs be holy, because the First-fruits and Root are holy, which is meant those of Gods spiritual elect of the *Jews* that he would call, to the end of the world, which since is confirmed in the

28.

28. verſe, For ſaith the Apoſtle, *As concerning the Goſpel they are enemies for your ſakes*, meaning the Gentiles, *but as touching the election they are beloved for the Fathers ſake.* Not as if God hated theſe rejected *Jews* for the ſakes of theſe Gentiles properly, or loved a certain number of the *Jews* for their fathers ſake properly.

But thus for the Goſpels ſake they became enemies, that is, the Goſpel promiſe or Covenant, having (as you have heard before) reſpect to all Nations, *Gen.* 12. 3. *Gen.* 22. 18. with *Gal.* 3. 8.

Now this Goſpel Covenant being not capable to be divulged to all Nations ſo long as this external electing love to the Nation of the *Jews* was kept on foot in that Covenant of Circumciſion, being a partition-wall, therefore this bond of favour and friendſhip, being broken in this external covenant, they came to be enemies, becauſe of the accompliſhment of the promiſes of the Goſpel to the Gentiles, that thoſe beloved elected of the *Jews*, and ten Tribes even are beloved for their Fathers ſake, meaning for the promiſe ſake, made to their fathers concerning their calling, which muſt needs be accompliſhed, *Iſaiah* 65. 23. for they are the ſeed of the bleſſed of the Lord, and their offſpring with them, meaning all ſuch elected offſpring, as this 11 of the *Romans* ſpeaks of the calling, For ſaith the Text, *As touching the election they were beloved for the Fathers ſake*, ſo that for

the promiſe ſake made to their Fathers, they ſhall in time be actually elected with an eternal electing love.

But to mind this Scripture further, it makes exceedingly againſt any fleſhly covenant running in the fleſhly line of the Gentiles, becauſe that theſe words in verſe the 20. to the 24. do declare that the Gentiles came to be *Abrahams* ſpiritual ſeed, and ſo a branch of that ſtock, only by faith in Chriſt that fat Olive; For if you are Chriſts, then are ye *Abrahams* ſeed, and heirs according to promiſe, *Gal.3.laſt.* And as it is ſaid the Gentiles are graffed into this ſtock or root of *Abraham* contrary to nature, it muſt needs cut off ſuch a concluſion as, *That all believing Gentiles ſeed ſhall come by nature into this Stock.* It being not only againſt the whole ſcope and drift of this place, but againſt the expreſs words which ſaith, the Gentiles are graffed in contrary to nature, and ſtand by faith, and further that unbelief broke off the *Jews.*

Now this would be a ſtrange riddle (in my judgement) firſt to conclude, that the whole nation of the *Jews* were in a Covenant of eternal life, and yet never had faith, no not ſo much as viſibly for the greateſt part of them.

Secondly, That they were broken off, from a Covenant of eternal life, and why? becauſe of unbelief. And yet nevertheleſs, believing Gentiles their unbelieving ſeed, in the midſt of his unbelief is grafted in.

This in ſubſtance is what is drawn from this

text

text for proving a covenant in the flesh. But let any impartially judge, how much a shame it would be, to wrest Scripture so contrary to the Scope and meaning. For this chapter shews, that there were two seeds, two covenants, one of Grace, or the Gospel, the other of works, and that men could not obtain aright to this Gospel Covenant, but by vertue of election, and that meerly of grace, the other covenant of works, and the fleshly seed in this Covenant, were broke off; that is, from any privilege comming from *Abraham* according to the flesh, that fleshly covenant being put an end to, by Christs being come in the flesh: All unbelieving *Jews* upon that ground cease to be Gods Church, much more unbelieving Gentiles; for if unbelief broke off the *Jew*, be sure it will as effectually keep out the Gentile, as it is clear it doth, because they stand by faith only, and are graffed in contrary to nature, and it is said, the *Jew*, if he abide not in unbelief, shall be graffed in again.

From all which it is plain, that there is no other way now under the Gospel to come into, or stand in the house or Church of God but by faith, neither for *Jew* nor Gentile: and so far is the Apostle free from concluding, that the Gentiles come in by nature, that he affirms the contrary, that he is graffed in contrary to nature. Plainly holding forth, that all both *Jews* and Gentiles, in a state of unbelief, were excluded from those privileges.

For (as before hath been proved) the ground upon

upon which the covenant of Circumcision was made unto *Abraham*, and his seed according to the flesh, was not because he was a believer; but because Christ was to come of that line according to the flesh.

If you could find out any Gentile under the Gospel, out of which the *Messiah* should come, according to the flesh, then there were the same reason and ground, that an external typical covenant should run in his line or flesh, till the *Messiah* were fully exhibited.

But I hope none will be such an Anti-christ so highly to deny Christ come in the flesh, seeing *Paul* saith, *Henceforth we know no man after the flesh*, for saith he, *We have known Christ after the flesh, but henceforth we know him so no more.*

That men were known, that is, approved as privileged persons in Gods Church by being in that covenant intailed in the flesh of *Abraham*, *viz.* that covenant of Circumcision; But from henceforth we know no man, no not Christ himself should be minded, as standing interessed in that covenant, he being now known, to be one receiving a more excellent ministery, than the Ministry of Circumcision, a better covenant grounded upō better promises *Heb.* 8. 6, 7. the following words confirm this Exposition, *Therfore if any man be in Christ he is a new Creature, old things pass away and all things become new*, compared with *Gal.* 6. 15. *It is not Circumcision availeth any thing*, &c. therefore we are not now to know men according to the flesh.

No

No not Christ as come in the the flesh circumcised and by virtue of that privileged in the Church. But we are now to know him as fully exhibited, and (as before) a Minister of a better covenant grounded upon better promises.

So that this 11. chapter of the *Romans* doth so little serve to countenance the covenant of eternal life to run in the flesh, that it exceedingly makes against it, cuts it up by the Roots, affirming no other of the Gentiles or their seed to be grafted into this stock or root, but contrary to nature, which he expounds to be by faith.

Therefore take the whole drift and scope of that place, and you shall have two seeds, two covenants, a certain select number out of those that were in the old Covenant, elected into the new covenant, the rest of all the body of *Israel* in that old Covenant were blinded and hardened, and never obtained an interest into the new Covenant.

And when Jesus Christ the Substance of the old Covenant was come, then that ceasing, and now but one covenant remaining, the covenant of Gods Church its of necessity only believers and spiritual seed now can remain in the Church.. Hereupon, all the unbelieving seed of *Jews* and Gentiles, are utterly excluded out from the Church, and Church-privileges which never was so long, as an old external covenant stood in force.

The next Scripture Text, brought in for defence of the Covenant in the flesh is, 1 *Cor.* 10. 1, 2, 3. An answer to that text, 1 Cor. 10. 1, 2, 3.

2,3. verſes, *Moreover Brethreen, I would not have you ignorant, how that all our Fathers were under the Cloud, and all paſſed through the Sea, and were all baptized unto* Moſes *in the Cloud and in the Sea, and did all eat of that ſpiritual meat, and drink of that ſpiritual drink, for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.*

This is another Scripture which is made uſe of to prove a Covenant of Salvation to run in the fleſh.

But beloved, the drift of the Apoſtle here is (as it is throughout the Scripture) to give out the myſtery and ſubſtance, that ſhadows typed out to come, according to that in 2 *Cor.* 3. *We are not Miniſters of the Letter, but of the Spirit*; meaning, that the main thing which the Apoſtles did hold forth in their Miniſtery, when they had to do with types and ſhadows was, to ſet forth the ſubſtance or Spirit, or heavenly things that was pointed at, and ſo here.

Beloved know this, that theſe were all types and ceremonies here ſpoke of, belonging to the carnal Jew, therefore ſaith the Apoſtle, *They were all baptized unto* Moſes *in the Cloud and in the Sea*; He doth not ſay they were all baptized into Chriſt, but unto *Moſes*, which is a main paſſage I would preſent to you.

You muſt underſtand *Moſes* was a ſolemn type, he was a Saviour to ſave them out of the Land of *Egypt*, their preſent bondage, into *Canaan*: He was a Mediator of that temporal covenant,

Gal.

Gal. 3. 19. and in this did *Moſes* type out Chriſt, the temporal Covenant, did type out the ſpiritual and heavenly covenant, and the temporal *Iſrael* did type out the ſpiritual *Iſrael.*

This temporal redemption of *Iſrael* out of *Egypt* into *Canaan*, typed out the ſpiritual redemption from ſin, Bondage, the World and Devil into that heavenly *Canaan.*

The Covenant that *Moſes* was the Mediator of (you have heard) was the covenant of Circumciſion, which is before cleared to be a Covenant of works, delivered in ſubſtance to *Abraham*, but after committed by writing to *Moſes*, as *Act.* 15. 1. where the Teachers did command them to be circumciſed and keep the Law after the manner of *Moſes*, compared with *John* 7. 22. Moſes *therefore gave unto you Circumciſion, not becauſe it is of* Moſes, *but of the Father*: In *Acts* 15. 1. It is ſaid by the falſe Teachers, *That except they were circumciſed after the manner of* Moſes *they could not be ſaved*; Thoſe Teachers were of the ſame opinion with theſe in our daies, who hold that the Covenant of Circumciſion, was a Covenant of life, and therefore concluded, ſuch perſons out of it could not be ſaved; their concluſion was (doubtleſs) anſwerable to the premiſſes, For if that Circumciſion had been as they judged it, a Covenant of eternal life, then [illegible] of it none could have been ſaved. Therefore it is ſaid in the 5. verſe, *Certain of the Sects of the Phariſees that believed, did ſay, it was needfull to Circumciſe them, and to command them to keep the*

Law of Moses; And in the tenth verse it is said, *Why tempt ye God to put a yoke upon the necks of the Disciples, which neither our fathers nor we are able to bear*; which was the Covenant of Circumcision, which on Gods part, was the promise of the Land of *Canaan*, with all the good things thereof, and the external privileges, as protection and preservation. And on their parts, they were bound to keep the Law, therefore you shall find that *Ezra* and *Nehemiah*, entered into an oath and a curse with the people then to keep this covenant on their part, as that Nation were bound to do.

And this was that Covenant which the false Teachers perswaded the *Gallatians* to be a Covenant of life, and that they could not be saved without it, which covenant the Apostle *Paul* called the flesh, in *Gal.* 3. 2. meaning that Covenant which God had established in their flesh *for an everlasting Covenant*, as he so calls it, *Gen.* 17. 13. *This shall be my Covenant in your flesh, saith the Lord, for an everlasting Covenant*; Therefore saith *Paul* in *Rom.* 4. 1. *What shall we say that Abraham our Father as appertaining to the flesh hath found*; if Abraham *were justified by works?* Mark his Exposition of that Covenant, *appertaining to the flesh* to be a Covenant of works, which in the 10. verse he clears to be Circumcision, in opposition to that Gospel promise, which *Abraham* had before he was circumcised, and so he doth all along in that Chapter. Here in the 3. of *Gal.* he doth set the Covenant of grace and

and that of works in oppoſition, the one he calls the Spirit, the other fleſh, which he moſt evidently explains in *Chap.* 5. 1, 2, 3. where ſaith he, *Stand faſt in that liberty which Chriſt hath made you free, and be not intangled again with the yoake of bondage.*

Here obſerve again, that he calls it as *Peter* doth *Act.* 15. 10. *a yoke of bondage*, which is evident that they were ſet at freedom and liberty from as that which was aboliſhed, and they freed from as a yoak, which neither they, nor their Fathers were able to bear, as appears in *Gal.* 5. 1, 2, 3. *Behold I* Paul *ſay to you, if ye be circumciſed Chriſt ſhall profit you nothing*: Nay in *v.* 3. *For I teſtify to every one that is circumciſed, that he is a Debtor to do the whole Law*, and in ver. 4. He ſets it in oppoſition to the covenant of grace, and this is explained more in *Gallatians* chap. 6. 12, 13. verſes.

Now all this conſidered, you may clearly ſee the Covenant of Circumciſion made to *Abraham* and his ſeed in their Generation, that he would give them *Canaan* with the bleſſings thereof, and in that ſenſe, be their God, to protect preſerve and externally to privilege them with the means of grace, and tenders of the Goſpel, and the external bleſſings of *Canaan*, upon condition they would be circumciſed and keep the Law.

All theſe things are typical, this deliverance out of *Egypt*, typing out the deliverance out of *Hell*. That temporal *Iſrael* after the fleſh, that

were redeemed out of *Egypt*, typed out the ſpiritual *Iſrael* that were redeemed out of the ſpiritual bondage, and (as before hath been ſaid) *Moſes* then a temporal Redeemer, Mediator or Saviour, typed out Chriſt the ſpiritual Mediator and Saviour, therefore in the 1 *Cor.* 10. *&c.* The Apoſtle tells us, theſe were our figures or types.

So this being premiſed, we have the ſenſe of the Text here plain, that as the ſpiritual diſciple or *Iſraelite* when he believes and confeſſeth his faith, thereby ſhewing his intereſt in *Jeſus* Chriſt, is baptized into Chriſt Jeſus the Mediator of that Covenant, which he is in by faith.

So the temporal *Iſrael* by birth, or being bought with money, or cohabitation in that family of *Iſrael*, comming to have a right to the Covenant of Circumciſion, whereof *Moſes* was the Mediator, they were likewiſe baptized unto *Moſes*, in the Cloud and in the Sea, that being as real a confirmation to them of the temporal deliverance from *Egypt* into *Canaan* by the hand of *Moſes*, as our baptiſm is a confirmation to the ſpiritual *Iſrael* of their ſpiritual deliverance by Jeſus their Mediator from death and condemnation to eternal life.

And whereas the Apoſtle calls that meat ſpiritual meat, and that drink, ſpiritual drink, he here ſpeaks figuratively, as before affirmed; Not that the *Manna* eaten by the whole Nation of *Iſrael*, was in it ſelf ſpiritual, but it was

a

a figure of the ſpiritual bread, therefore Chriſt ſaith to the *Jews* in *John* 6. 32, 33. *Verily, verily I ſay unto you, Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven.* Obſerve that word *Giveth*, not did give, but giveth for the bread of God is that which cometh down from heaven, and giveth life to the world.

And therefore ſaith he, *My Father giveth you the true bread from heaven*, that is, the ſubſtance of that ſhadow; and ſo that rock was Chriſt, meaning a figure or type of Chriſt.

What is all this, Beloved, to the proving of a Covenant of life, running in the fleſh, either then or now, to the Gentiles under the Goſpel? ſeeing it is clear, that all theſe Ordinances (as the Apoſtle calls them *Heb.* 9. *Carnal Ordinances*) did type out, or figure out, ſpiritual and ſubſtantial things. For their ſacrifices for ſin, typed out Chriſt, but they were not Chriſt, and their typical remiſſions, which they had by their ſacrifice, That remiſſion I ſay, which the whole body of *Iſrael* had by offering up their ſin-offering can be underſtood to be no other but typical.

A man might be under that typical Remiſſion, and yet be under the wrath of God and be damned, and a poor Gentile, at the utmoſt part of the Earth, believing as *Rahab* did in *Canaan*, as truly juſtified, though he had none of this typical remiſſion, and none of theſe before mentioned figures, ſo that we conclude

the

the whole Nation of the *Jews* had not a covenant of eternal life in the flesh made unto them, though they had a temporal typical covenant, as I have all along called it, that is, consisting of such Laws and privileges that had not Christ in them, but did point at him to come; therefore they are called in *Heb.* 9. *Patterns of Heavenly things*, but not the very things themselves. They are called by the Apostle, *Beggarly Elements or Rudiments of the World, or a School-master to lead to Christ.* The *Jews* literal obedience to the Law, typing out the obedience to faith, *Deut.*30.12,13,14. with *Rom.*10. from v.6. to the 10. ver.

Now, beloved, the literal obedience in it self performed by the carnal *Jew*, though it figured out the substantial obedience, *viz.* faith in Christ, and though the Rest in *Canaan*, typed out the spiritual Rest in Christ, yet I hope no man will be so absurd, but he will confess, that this litteral obedience, it was not the spiritual obedience, and that this rest in *Canaan* it was but a shadow of that rest in Christ, not the very rest it self.

But some may say so of baptism, and the Supper, that these are the signs of inward and spiritual things, but it doth not follow, that these are the spiritual things.

Beloved, Observe warily, for here lies the ground of this great mistake, the want of distinguishing between these figures that type out Christ to come, and these Sacramental signs, that

that do confirm and ratifie his being already come.

Those typical signs and figures then, which typed out Christ to come, did properly belong to that typicall seed the body of *Israel*, that typed out the spiritual seed to come.

But now these signs, I say, these Sacramentall signs that are instituted since Christ came, for the confirming he is come, these belong only to the spiritual seed, in whom Christ is come already dwelling in their hearts by faith.

Therefore as Christ is a spiritual and substantial Mediator of a Substantial and spiritual covenant, so these spiritual Administrations of the spiritual covenant, belong only to such as are in Christ, and this new Covenant by faith, and that have Christ dwelling in them, as hath been before in the former part of my discourse, manifested.

In the new Testament, Faith and Repentance, are required of them that are to be baptized, *Here is Water what letteth? If thou believest with all thy heart it is lawful*, Acts 8. 38. implying it was unlawful to baptize any, that did not believe with all their heart, at least in profession. And so when Christ dispenseth the Supper. He commands it to be received by his Disciples, *Matth.* 26. He saith to his Disciples, *take eat*, and he said to his Disciples, *Drink ye all of this*, and *Paul* saith, *Examine your selves and so eat of this bread, and drink of this Cup.*

If you will not shut your eyes against the light,

light; there is nothing more plain than this, That those administrations, under the old covenant, did not require such qualifications, as are essentially requisite to be found in the persons, that must partake of these substantial signs of the new Covenant.

As for Circumcision, it was not necessary for all that were circumcised, to believe and repent, or to have faith in Christ, or to be converted and made Disciples by preaching, as necessary Qualifications to partake of the Ordinances. But the institution in *Gen.* 17. 13. saith, *All born in thy house, or bought with thy money*; though never so ignorant, carnal, or have never so wicked parents or parentage, yet such ought to be circumcised, this institution running upon that family.

But baptism is a confirmation of our Regeneration already wrought in us, and our new birth, and our union with Jesus Christ by faith, and therefore belongs only to them, whose this Regeneration is, to them that are born again of Water, and of the Spirit; and so the Passeover was to be partaken of by the carnal *Israelite* after the flesh, *viz.* the captive, the slave bought with money, Heathen, Black *Moor*, or of the *Canaanites*; but the Lords Supper only belongs to Disciples able to discern the Lords body by faith, without the which they bring Judgement upon themselves, and make themselves guilty of the body and blood of the Lord, except they are able to examine themselves,

Let

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup. So that which the Apostle drives at in this chapter, is this principally; that as the temporal *Israel* who were the Church of God then privileged in that temporal Covenant upon their falls and sins, were by God visited and corrected, to shew to all the world, that he would not countenance sin in them, without sad reproof, so he concludes in this also, the Gospel-Church professing the covenant of grace, and enjoying the privileges thereof, they should not escape if they turn aside from God, and sin against him without checks, reproofs and sad admonitions from him, and here lies the scope; and the rather might such caution be given to Gospel-churches, because they were in a covenant of Grace onely by a visible profession, and therefore may possibly receive the greater danger by sin if their profession should not be right and saving.

Object. But some may object, *That there were some precious Saints then in the Old Testament, and do you think that they did not perform the Ordinances with spiritual hearts?*

Answ. No question such did, as it is said of Abel, *By faith he offered a more excellent sacrifice than* Cain.

Duties performed from faith with an eye to Christ were then acceptable, when so performed, though ceremoniously, and such duties relating meetly to the covenant of works.

Only I would have you to observe, that the

Faith made not *Israelite* capable of performing the ceremonies of the Law.

carnal *Israelite* was without faith capable to perform every ceremonial Law, required by the old covenant according to the expreſs tenor thereof, as truly as the believer.

So in no wiſe can it be ſaid of the duties relating to the new covenant, either then or now; as repentance, ſpiritual prayer, thankſgiving, and divers other duties perpetually at all times, and univerſall to all Saints: I deny that the carnall *Jews* were capable of the true performance of theſe, I mean as to anſwer the Rules or Inſtitutions given. For if you look to the Catechiſm in the Common Prayer Book, you ſhall find that it was a maxim, received by all that own that Liturgy, That no leſs than a profeſſion of faith and repentance, was required of them that were baptized.

Whence obſerve, they thereby confirm the doctrine that I have been all this while pleading for, that none but ſuch as have Faith and Repentance in their hearts, and do profeſs the ſame ſhould be baptized.

Object. But may ſome ſay, *Did not ſome bring their freinds to Chriſt to be healed, and Chriſt ſeeing the faith of thoſe which brought them healed them? And if they believed for others, to the healing of their bodies, why not alſo then for the ſaving of their ſouls?*

Anſw. This is directly the Papiſts Argument, with which ſome do cloſe rather than part with their Idol. But to ſpeak to this more particularly. There is nothing more plain, than that God

did

did give gifts of healing to many, as that the faith of one contributed to the healing of the body of another, as their servants and children, as in the case of the Centurion, in *Matth.* 8. 7, 8, 9. verses, and *Jairus the Ruler over the Synagogue.*

But this is no way to prove that one man should come to have union with Christ, and so to have justification and eternal life by the faith of another.

For in this case the Prophet saith, The just shall live by his faith, *Heb.* 2. 4, *Rom.* 1. 17. And he that believes not is condemned already, that is, every individual he that believes not, shall be condemned, and he that believeth shall be saved, but some do bring in that text in the 7. of the *Hebrews*, that *Levi* paid tyths in *Abraham*, therefore why should not souls believe and repent in their believing Parents, as well as *Levi* paid tythes in his believing Father *Abraham*.

It seems to me, that this Act of *Abraham* was performed as a publique person, in his paying Tythes to *Melchisedeck*, herein representing his Posterity; but not so in all the rest of his Acts; It doth not follow, that he believed and repented for all his posterity: for this were a notable ground indeed for Papists implicite Faith.

We know that *Adam* in his fall, did act sin as a publique person, in which all mankind are said to sin, *Romans* 5. But it doth not follow, that all the future *Acts* that *Adam* commited, he did perform as a publique person, for if all the posterity of a believing person so many generati-

ons to come, as *Levy* from *Abraham*; did believe and repent in their believing parents; then there is no ground to oppose, that all the world at this day are believers, because they were all in the line of believing *Noah*, he being the father from whence all the world did proceed that are now living this day.

And again observe, that if the Covenant of life belongs to all believers seed, then we need not want for Church-members; because all the world are the children and off-spring of believing *Noah*, and this argument carries the right of Covenant to all the world, being the children of a Believer, *viz. Noah*.

An answer to that text *Mat.* 19.13.

Further, some bring that in *Matthew* 19. 13. *There were brought unto him little children that he should put his hand upon them and pray, and the disciples rebuked them, and Jesus said, Suffer little children and forbid them not to come to me, for of such is the kingdom of God; and he laid his hands on them and departed.*

In *Mark* 10. 13. thus, *And they brought young children to him, that he should touch them, and his Disciples rebuked them that brought them, but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God; verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall not enter therein.*

From hence would some maintain a covenant of eternal life in the flesh, for that end they bring this

this Text, but let us examine what the meaning of it may be.

First, whose children they were, that were brought to Christ, doth not appear, its probable they were the seed of *Abraham*, but what their mediate parents, whether believers or wicked persons doth not appear certainly, but by the former discourse in the chapter, it should seem they might be wicked and ungodly persons, for there were such mentioned before that tempted Christ, and asked him questions.

The next thing is, for what did they bring these children unto Christ? must certain not to baptize them, because Christ it is said, baptized not, but the Disciples, *John* 4. 2. What then were they brought to Christ for? One Evangelist saith, *He took them in his arms and blessed them*, another saith, *He laid his hands on them and prayed.*

All which considered (in my judgement) it doth probably appear, they were brought to him to be healed of some disease, it being usual in those daies that by prayer and laying on of hands, they did heal the sick.

But the main expression in the Text, to be noted, is this, *That of such are the Kingdom of God.*

From these words some gather, that all the children of believing parents, do belong to the kingdom of God, and if to the Kingdom of God, then to all the privileges of that kingdom.

But, (as you have heard) it will be very doubtfull,

full, whether these children, had any believing parents to the fifth or sixth degree, for of such is the Kingdom of God, saith the Text, the which we must understand thus, That all the children born of the body of Believers, and that when little ones in arms, do belong to the kingdom of God, if you will make this text to countenance that error of the covenant in the flesh, the which is erroneous, as appears, in that the greatest number of believers children, never belonged in that sense to the kingdom of God, for *Adam* had a *Cain* as well as an *Abel*, *Noah* had a *Ham* as well as a *Sem*, *Abraham* had an *Ishmael* as well as an *Isaac*, *Isaac* had an *Esau* as well as a *Jacob*. And so I might mention all the Scriptures, wherein in like manner God doth as well bring forth the generation of the wicked out of the godly, and the generation of the elect, out of the line of the wicked, indefinitely.

But if by Kingdom of God, be meant that condition or state, that men are interessed in, by virtue of a Covenant of eternal life, and that believers children should by birth and generation belong to it, then this fully crosseth that doctrine of Christ to *Nicodemus*, *Joh. 3. 5.* as was formerly spoken to.

Object. But some may say, *Unpossible that such a little child may believe, because in Matthew 18. 3, 4, 5, 6. verses, he is said, We should not offend such little ones that believe.*

If you grant that some children, when little

do

do believe, and therefore belong to the kingdom of God, to that I assent, let them be whose children they will, whether of Believers or Infidels.

If they believe they are in Christ, and so interessed in the Kingdom of God.

But what makes this, for the covenant in the flesh of carnal unbelieving seed?

Again, If by Kingdom of God should be understood, the *Jewish* state or Church, and children here understood for children of that *Jewish* nation; then in that sense it is true, that all the children born in the *Jewish* Church by virtue of their birth in that family or nation belonged as members to that National Church, being interessed in the Covenant of Circumcision, which was the national covenant, and the privileges of the same, and were by natural birth interessed therein.

Answ. But the true and proper meaning of the Text appears plain to be here in *Mark* 10. 13. 14, 15. compared together, for when he had in the 14. verse said, *Of such belongeth the Kingdom of God* in verse the 15. he presently saith, *Verily I say unto you, whosoever receiveth not the kingdom of God, as a little child, shall not enter therein*, this I say interprets these words before, *Of such is the kingdom of God*; that is, of such like in grace, as these be by nature, such souls that are by Gods grace, subdued and brought into a child-like frame of spirit, they only are such as are of the kingdom of God, as for example.

When

When the Disciples reasoned who should be greatest among them, Christ set a little child as a patern of humility, innocency, and harmlesness.

And also saith the Apostle, Be you children in malice, and old men in understanding, 1 *Cor.* 14. and saith *Peter*, *As new born babes desire the sincere Milk of the word, that ye might grow thereby* 1 Pet. 2. 2.

And so as there is a parity held forth, between a man and his wife, and Christ and his Church, so in Scripture there is, between a child in nature, and a child in grace, as the natural begetting, the spiritual begetting, alluding to that, there is the natural birth and the spiritual birth held forth, by that sucking of the Mothers breast, and by sucking of the breast of Gods word.

A little babe we know in nature will trust to his parents, so the new born babe will trust in Christ; if the natural babe want any thing it will go to its parents and ask them for it, so must a new born Babe make his request known to God in all his Wants; If any thing hurt a babe, he will cry, and make his complaint to his Father; So the child of God, if any straight oppresseth him, he cries to God his Father; The natural child, will imitate his Father and his Brethren, so the new born babe imitates God the Father and Christ, and the rest (as it were) of his brethren; the new born babe when young, a little will content it, so should

should the new born babe in grace, be in all conditions and states continue.

And this I understand to be the proper meaning of this place, *Of such is the Kingdome of God*, that is of such souls, that are spiritually qualified by Gods grace, answerable to little children in nature, *Matt.* 18. 1. to 6. of such godly new born heavenly babes, is the kingdom of God.

And this Exposition agrees with the right scope of the place, and the true analogy of Faith.

And therefore I would have you seriously to consider, that this covenant of grace in the flesh, the whole word of the Lord disclaims it, and will give no countenance to any such notion, so destructive in its consequence to the truth of God (as you have heard before.)

Object. But some may object and say, *But this which you call a Covenant of Works, consisting of Temporal promises, and also Laws and Statutes, you are not to understand that to be a distinct covenant from the Covenant of eternal life, but a form of Administration, that the Covenant of Grace was then administred in. And the carnal children were not then interested to the main priviledges of the Covenant, as Adoption and Justification, but the outward promises and priviledges only made to their Fathers.*

Answ. I know this objection some do bring, which

which if it be well weighed, is inconsistent with their own argument.

For if this objection be true, then was there no covenant made to *Abrahams* seed, but only an administration of a Covenant. And therefore ill do they affirm, that the covenant was made to them, therefore the administration. But this doubtless is false, and this objection (as I said) is false and groundless, as appears by several express testimonies in Scripture which doth evidently prove two distinct covenants, as for example.

Saith God in *Genesis* chap. 17. and verse 7. *And I will establish my Covenant between me and thee, and thy seed after thee in their Generations, for an everlasting Covenant, to be a God to thee, and to thy seed after thee.*

Where observe, that the Lord doth not say, that he will establish an administration of the Covenant, with his seed in their generations, but his covenant, and *Abrahams* and his seed, must keep his covenant; and in verse the 13. this my covenant, shall be in your flesh, for an everlasting Covenant, not this administration of my Covenant, shall be in your flesh; and so in *Hebr.* the 8. 6,7,8,9. verses, *But now hath he obtained a more excellent Ministery, by how much also he is the Mediator of a better Covenant, which is established upon better promises.*

Mark, (as I have before shewed at large) here

were

were two covenants, the one upon better promiſes, the other upon worſe promiſes; which muſt needs be underſtood temporal bleſſings, and deliverances, and priviledges; Therefore he ſaith, they ſerve unto the Example and ſhadow of heavenly things; and in verſe the ſeventh, if that firſt Teſtament had been faultleſs, there ſhould have been no place ſought for the ſecond. And in the nineth verſe he ſaith, that the old covenant they continued not in, therefore God regarded them not; and in verſe the 12. in that he ſaith, a new covenant, he hath made the firſt old. Now that which decayeth, and waxeth old, is ready to vaniſh away; which Scriptures do evidence as clear as the Sun at Noon day, that there was a real covenant made with the *Jews*, made before with *Abraham*, but committed to the Church in writing by *Moſes*, when he led them out of *Egypt*, and this Covenant they brake, ſaid *Jeremy* chap. 31. 32. and here the Apoſtle ſaith, they continued not in it, and the laſt verſe ſaith, it was made old, and therefore vaniſhing away; and in *Hebrews* 9. there the Apoſtle calls this old covenant, that contained in it ſhadows and paterns of heavenly things, the firſt Teſtament wherein the Apoſtle in verſe 17. and forwards, doth ſhew there were two Teſtaments, the one confirmed by the blood of Bulls, the other confirmed by the blood of Chriſt. And if this were not

true, then most falsly do such affirm, the covenant was made with *Abrahams* seed, therefore the privileges, if *Abraham* lineally had no covenant made with them, but only an external and outward Administration and Privilege, &c.

Upon that ground there was no national Covenant at all made with *Israel*, but only an outward administration, and that being granted to be Ceremonial, except you can prove another Ceremonial administration as carnal, as that administration was, now in force, there is not the like ground why carnal and unbelieving children should have any share in it.

An Exposition of that text, *Gal.* 4. 21. &c.

But that there were two covenants is most evident, as appears in the New Testament, as I have formerly at large endeavoured to make good, only I shall add that in *Gallatians* 4. 21. and forward, where saith the Apostle, Tell me, ye that would be under the Law, do ye not hear the Law, for it is written, That *Abraham* had two sons, the one by a bond-maid, the other by a free-woman, but he who was of the bond-woman, was born after the flesh, but he of the free-woman was by promise; which things are an allegory, that is, by these things, other things are meant.

For these are the two Covenants, the one from Mount *Sinai* which gendereth to bondage, which is *Agar*; for this *Agar* is Mount *Sinai* in

in *Arabia*, and answereth to *Jerusalem* that now is, and is in bondage with her children; but *Jerusalem* which is above is free, which is the Mother of us all.

Now we Brethren as *Isaac* was, are children of the promise, but as then, he that was born after the flesh, persecuted him that was born after the Spirit; so it is now, notwithstanding cast out the bond-woman and her son, for the Son of the bond woman shall not be heir with the son of the free-woman; So then Brethren, we are not children of the bond-woman, but of the free. And in the next chapter he saith, *Stand fast therefore in the liberty wherewith Christ hath made you free, and be not intangled again, with the yoak of bondage*, which he afterwards explains to be the Covenant of Circumcision *Gall.* 5. 1, 2, 3.

But to speak something to this text, *Abraham* here by the Apostle, is understood to represent God by way of type and figure, as it were, his two women *Sarah* and *Hagar*, the two covenants of God; the two sons, *Ishmael* and *Isaac*, represents (as the text hints) the two seeds in these two covenants of God. Now *Sarah* the free-woman, represents the covenant of grace, and *Hagar* the covenant of Works; both these women continued in *Abrahams* house together for a time, the first child he begat by the strength of nature, without faith in a promise, of a bond-woman: The other he be-

gat

gat by faith, in a promise without strength of nature, of a free-woman; and the free-woman continued in *Abrahams* house with the bond-woman and her son without any Scruple, till *Isaac* was born and also weaned. And when the son of the bond-woman persecuted *Isaac*, the free-woman testifyes against the bond-woman and her son, and will have them no longer to abide in the house with her son; *Abraham* likewise had first the free-woman, and the last the bond-woman. The free-woman was sometime barren in *Abrahams* house, but the bond-woman was fruitfull.

Now the mystery that the Apostle hints to be held forth in this History is clear, from which he speaks in this 4. of the *Gallatians* which must be this.

That God in like manner first made a covenant of Grace, even as *Abraham* first had a free-woman, which covenant (in a great measure) was barren, bringing forth no seed, or else totally barren as *Sarah* was, in respect of that substantial seed Christ Jesus; which *Isaac* typed forth, as soon as God had made this covenant, he in the same house or Church hath also a *Hagar*, that is a Covenant of works, in which God hath abundance of seed, becoming his by strength of nature, without faith in a promise, and the Covenant of grace as *Sarah* (in a sense) becomes barren. All which time the covenant of grace and covenant of works

both

both agree very well to be in Gods house together, but at the last, as the free-woman brought forth *Isaac*, so the covenant of Grace brings forth Christ Jesus, without strength of nature, by faith in a promise, as in *Matth.* 1. 21. *Luke* 1. 35. and when this substantial seed is come, then the covenant of grace and works remain in Gods Church together; but afterwards when Christ the true *Isaac* was (as it were) weaned, that is, come to maturity, so as to appear, that he was now in the office of the Ministery, the Scribes and Pharisees with the high Priests, all the sons of *Hagar*, the old covenant, persecuted Christ, and those in him.

Whereupon the free-woman, or rather the free Covenant of grace, doth testify, that a covenant of Works with her seed, shall no longger remain with her in the Church of God.

But now the free covenant and her sons, that is, the Covenant of grace only, and her children born by faith in a promise, onely must for a time forward remain in the house of God.

So that now rejoice thou barren that barest not, the Covenant of grace becomes fruitfull, having seed in all nations, therefore the Apostle saith, the *Jerusalem* which is above, which is free, is the Mother of us all, and those *us* or *we*, that were members of the primitive Church, were born from above by faith in a promise.

There-

Therefore it is plain from hence, that there were no carnal babes in that Church. But when Christ, the true seed of the Covenant, was persecuted by the *Jews*, which were the children of the covenant of Works, the Gospel doth plentifully testifie the abolishing the Covenant of Works, and the casting forth of those bond-children out of Gods Church, *Acts* 13. 45,46. *But when the* Jews *saw the multitude they were filled with envy, and spake against those things which were spoken by* Paul, *contradicting and blaspheming. Then* Paul *and* Barnabas *waxed bold and said, It was necessary that the word of God should first have been spoken to you, but seeing ye put it far from you, and judge your selves unworthy of everlasting life, lo we turn to the Gentiles; for so hath the Lord commanded us.* And as appears in the 11. chap. of the *Romans*, and as that 4. chap. of *Gall.* in expres words saith in the 25. verse, this *Hagar* is meant Mount *Sinai* in *Arabia*, and answereth to *Jerusalem* that now is, and is in bondage with her children; this being so clear that the bond-woman, and her son, that is to say, the covenant of works, and all those related to *Abraham* only in a covenant of works, are cast out of the house of God.

How opposite then is their opinion to the truth, that still would have a fleshly generation to be in the house of God with their children.

But seeing the natural branches that truly were

were deſcended of the Line of faithfull *Abraham* might not have that honor; How much leſs the unbelieving ſeed of the Gentiles that are wild by nature.

Thus you ſee in brief this objection anſwered, and that there is no ground for childrens baptiſm, but an imagination, through thick darkneſs, upon the minds of people, they ſetting up this idol in their hearts, God hath anſwered them accordingly as the Prophet ſpeaks in *Ezekiel* 14. 2, 3, 4, 5. verſes, *And the word of the Lord came unto me, ſaying, Son of man, theſe men have ſet up their idols in their heart, and put their ſtumbling block of their iniquity before their face, ſhould I be inquired of at all by them? therefore ſpeak unto them, thus ſaith the Lord, Every man of the houſe of* Iſrael, *that ſetteth up his Idols in his heart, and putteth the ſtumbling block of his iniquity before his face, and commeth to the Prophet, I the Lord will anſwer him that commeth, according to the Multitude of his Idols, that I may take the houſe of* Iſrael *in their own heart, becauſe they are all eſtranged from me through their Idols.*

Where you ſee, that when ſouls ſet up an idol in their heart, God doth anſwer them according to their idol, as he hath in this caſe ſuffering blind blindnes and uncertainty of judgment to befall them.

For ſuch as defend childrens baptiſm, and the ableſt I have met with, do grant they have no command or example in the New Teſtament for

their practice, but ground the same on a consequence, which you have heard evidently proved, is drawn from an error; For to affirm or maintain, that the covenant of eternal life, is made with believers carnal seed, is a dangerous error, and therefore the consequence must needs be as false and rotten as that error from whence it is drawn, then judge you what a pitiful consequence that must be.

Take the whole result thus, Childrens baptism, hath no ground from the word of God, either Command or Example for it, but a consequence (as before) so that it is meerly a tradition of men, setting up in the place and room of the Commands of God, to wit, baptizing of Believers. This groundless tradition, which makes void the commandment of God, even as the wicked Jews did in *Mark* 7. 7. *Howbeit, in vain saith the Lord they worship me, teaching for doctrines the commandments of men*, and in verse 9. *He said unto them, Full well you reject or frustrate the commandments of God, that you may keep your own Traditions*; and in verse 13. *Make the word of God of none effect through your traditions which you have delivered, and many such things do you.*

Now beloved, this is the very sin of such as defend this tradition, they thereby make void and frustrate the Commandment of God; where Christ saith, *Repent and be baptized every one of you*, that is, every one that repents; and saith *Ananias* to *Paul*, *Arise now, why tarriest thou, and be baptized for the washing away of thy sins*;

and

Peter to *Cornelius* his family, he there commands them to be baptiſed in the name of the Lord Jeſus, *Acts* 10. 48. Thoſe and many more ſtanding commands of the New Teſtament that belong to believers and penitent perſons are fruſtrate and made void by chriſtening children.

Thus poor ſouls are nurſed up in a habit of diſreſpect and diſobedience to theſe commandments, becauſe this invention takes the place and room of the ſame.

Do but conſider how dangerous a ſin this practice is, it is ſetting up a ſuperſtitious invention in the room of Gods command in his worſhip.

Now God and his Commandments, muſt not be ſeparated; for a ſoul that rightly ſets up Gods Commandments ſets up and exalts God, and to ſet up any worſhip in the room of what is commanded of God, is in effect to ſet up a falſe God.

Do but ſee what ſad Witneſſes God hath given from heaven againſt this ſin in *Leviticus chap.* 10. 1, 2. where *Nadab* and *Abihu*, offered ſtrange fire to God, as the text ſaith, which he commanded not, for which God burned them with fire from heaven; the Lord doth not ſay which he had forbidden, but which he commanded not. Many ſouls ask where God hath forbid this practice of childrens baptiſm, therefore I would prove by theſe Scriptures that things or perſons in the worſhip of God in room of what God commands, are abo-

minable to God. Hear how God doth threaten a people for this ſin in *Jerem.* 9. 13, 14, 15. *And the Lord ſaid, Becauſe they had forſaken my Law which I had ſet before them, and have not obeyed my voice, nor walked therein, but have walked after the imagination of their own hearts*, therefore he ſaith in verſe 15. *He will give them to feed on Worm-wood, and give them Water of Gall to drink, and will conſume them.* Now this is the very caſe of ſuch as ſet up this tradition, they forſake the Law of believers baptiſm ſet before them, and have never obeyed his voice nor walked therein; but have walked in childrens ſprinkling, which the imagination of their own hearts have deviſed. This Text is very much applicable to ſuch ſouls: the like evil wicked *Saul* is ſaid to do, 1 *Sam.* 13. 12, 13. verſes, for which God rends the Kingdom from him, and in *Jeremy* 8. 9. *The wiſemen are diſmayed and aſhamed, lo, they have rejected the word of the Lord, and what wiſdom is in them? therefore will I give their wives to others, and their fields to them that ſhall inherit them*: And ſo in *Jeremy* 7. 31. *They have built the High places of* Tophet, *which is in the valley of the Son of* Hinnom, *to burn their Sons and Daughters in the fire, which I commanded them not, neither came it in my heart*: upon which he threatens deſtruction upon them.

And you ſee how God made a breach upon *Uzzah* for touching the Ark, God not commanding him, or giving him rule for ſuch practice; God having given a command to the Prieſts only

ly to do that work, but not to him: So God hath given a command and example to baptize believers only, and not children, therefore it is the sin of *Uzzah*, and likewise the sin of King *Uzziah*, 2 *Chron.* 26.14,15. where you see the sad judgement of God upon *Uzziah* for doing that in the worship of God, which God had not commanded, in the room or stead of what he had commanded, God struct him with Leprosie, and that in his forehead, and the hand of God prosecuted him, as an admonition to persons that now dare adventure upon the like sinful practices, to offer any thing to God, as religious worship, which he hath not commanded, instead of what he hath commanded; the Lord in this case sets out himself to be a jealous God, that will visit the sins of the father upon the children to the third and fourth generation, of such as make to themselves any graven Image, that is, any form by which we will worship God; be sure it is of Gods own making, for we must not make it to our selves; the Lord doth call in Scripture such like worship, which men do in the room of Gods commanded worship, *The Worship of Devils*; I shall give you one instance for this in Scripture, as in *Psalm* 106.35,36. and they served their idols which were a snare unto them, yea they sacrificed their sons and their daughters unto Devils, and the next verse expounding himself, it is said, they offered them unto the Idols of *Canaan*.

And in like maner, do not men bring their Sons and

and their Daughters in this case, and offer them to this invention of sprinkling.

You have for baptizing of believers the commandment of Christ, and testimony of the infallible Pen-men, and all men in the world owning the Scriptures to be the word of God, to be of the Lords own institution, but this practice of childrens sprinkling, God hath raised up in all ages some, that have professed Religion, to witness against it, and a great part of those that have the power of godlyness do renounce it, as a sinful practice, and that upon substantial grounds. And me thinks when you consider that your Childrens sprinkling, hath no command or example in the Gospel to confirm it, and only such a consequence, that flows from an error.

I hope such as fear God will take heed how they harden their hearts, in the practice of so heinous a sin, and in the neglect of so solemn a duty as the Ordinance of Dipping Believers, in the name of the Father, Son, and Holy Ghost; for is there any man able to declare from Scripture, that ever any solemn Ordinance of standing use in the Church of the New Testament, had for its institution, any less than a command of God, and a promise of blessing to the faithfull performance of the same; But there is for childrens baptism neither command to institute, nor any promise to bless, but rather indeed, the performers of that worship, may expect a curse, and not a blessing in the performance of the same, as you have it

in

in *Psalm* 99. 8. *Thou answeredst them O Lord our God, thou art a God that forgavest them, though thou tookest vengeance of their inventions*, with *Psal.* 106. 29. Thus they provoked him to anger with their inventions, and the plague broke in upon them, as it did in the 2 *Chron* 26. 19, 20, 21. *Then* Uzziah *was wroth, and had a Censor in his hand, to burn Incense, and while he was wroth with the Priests, the Leprosy rose up in his forehead before the Priests in the house of the Lord, from beside the incense Altar, and* Azariah *the chief Priest, and all the rest of the Priests looked upon him, and behold, he was leprous in his fore-head, and they thrust him out from thence, yea himself hasted to go out, because the Lord had smitten him. And* Uzziah *the King, was a Leper to the day of his death, and dwelt in a several house, for he was cut off from the house of the Lord.*

Thus you see the sad curse of God, executed against such like inventions in the service of God that men set up in the room of Gods commands, thereby justling out his Commands, as the Scripture saith.

This is for a man to set up his Posts by Gods Posts, and in a sense, setting up himself in the place and room of God, and flowes from abundance of Pride; as here it is said of King *Uzziah*, preceding this his sin, his heart was lifted up to his own destruction.

Now most certain it is, That man *Moses*, was faithful in all Gods house as a servant in giving the Church then, exact and perfect rules, how they

they should serve God, unto which they must not ad, and from which they must not detract nor take away, *Deut.* 4.2. so Christ is every way as faithful over his house as a Lord, *Heb.* 3.4,5,6. and rightly to this purpose is applyed that in *Col.* 2.8. with 20,21,22.

For men to imbrace any worship to their God that they have not a rule for, it is in that chapter condemned, as will-worship, and traditions of men; and warily consider that it fosters men in a sinfull neglect of that holy and solemn Ordinance of Dipping believers.

Do not all our Protestant Authors in all their Disputations against the Papists, defend that Faith and Repentance precede Baptism, thereby confuting the Papists, that Baptism is not to convey grace where it is not, but to confirm Grace, and strengthen it where it is? and in that Catechism imbraced generally by all Protestants in the Common Liturgy in *England*, this question being demanded, *What is required of them that are to be baptized?* The answer is, *Faith and Repentance*; which doth plainly manifest, that it was the judgement of all those that were Protestants, owning that Liturgy, that none ought to be baptized, but such as repent and believe, not only so, but that do confess faith and repentance, because in Baptism there is, as *Peter* saith, *The answer of a good conscience*, 1 *Pet.* 3. 19. compared with *Philip* and the Eunuch, *Acts* 8.38: *If thou believest with all thy heart thou mayest*? Saith the Eunuch; *I believe that Jesus Christ is the Son of God*

God. So in Act. 19. it is said, *They came to the Apostle confessing their deeds.*

Now consider that this doctrine in all those times was defended, that faith and repentance, must needs precede baptism, why? because they concluded it a seal of the new Covenant, and therefore where persons were not in a Covenant by Faith, did in opposition to the Papists defend, they had no interest in baptism.

Now let any soul that is not blinded with the subtilty of Satan, and by means of the stumbling block of iniquity, set up in his own heart, as saith the Lord in *Ezekiel* 14. 4. Let such I say judge, how cross to this Doctrine they do practice, that do baptize, visible graceless and Christless children, so far as any man is able to judge.

Object. But some will say, I grant this, baptizing of children, is a meer tradition, and that not to be practised by Christians, and I do believe in the primitive time, Believers only had this Ordinance dispensed upon them: but I do conceive (saith the Soul) I have received the baptism of the Holy Ghost, therefore I need not that Ordinance of Baptism by Water, and the rather, because I think that was *John's* baptism, and the baptism of the Holy Ghost being come, hath put an end to that Baptism of water.

Answer. Then you deny in Judgement any Ordinance of Baptism at all, to stand in force, which is be sure an upstart opinion, exceeding

cross, to the Doctrine of Christ in his Gospel; but let me as warily as I can, answer this question.

First you do think it was *John's* Baptism, it is true that *John* baptized or dipped into Water, those that came to him confessing their sins, and professing faith in him, that should come after him.

But though it is true, *John's* baptism in this respect, pointing out Christ to come, is done away, yet it is as true, that the Lord hath afresh, since his death and resurrection, instituted this ordinance of dipping believers into Christ already come and fully exhibited in the flesh, *Matth.* 28. 19, 20. with *Mar.* 16. 16. and *Peter* after the Holy ghost was in that extraordinary manner powred down upon him according to *Joels* Prophesie, to wit, with cloven fiery tongues, he doth after this, by the direction of the infallible Spirit, command all his converts that were prickt in the heart, *Acts* 2. 38. to repent and be baptized every one of them for the remission of sins, and they should receive the gift of the Holy ghost.

Where you may see, that this was baptism of Water, that he commanded all that repent to submit to, because the Holy Ghost, as those extraordinary gifts was to follow, to wit, those gifts that *Joel* prophesied of. And so in *Act.* 10. When *Cornelius* and his house had heard the word of God, the Holy Ghost fell upon them, and as an

effect

effect thereof, they ſpake with new tongues, and magnified God. *And then ſaith* Peter *to them of the Circumciſion, How ſhould we forbid water that theſe ſhould not be baptized which have received the Holy Ghoſt as well as we.* So that this great Apoſtle was ſo far from this opinion, that he urgeth the contrary, that becauſe they had received the Holy Ghoſt, and that in the extraordinary gifts thereof, which *John* foretold, Chriſt ſhould baptize them with, ſaith he, How ſhall we forbid water; plainly holding forth, that it is baptiſm by water that he here is ſpeaking of, and in which verſe 48. he commanded them to be baptized in the name of the Lord Jeſus, becauſe they received the Holy Ghoſt, therefore they muſt not be denyed that Ordinance of baptiſm by Water, clearly holding forth, that the enjoying the Holy Ghoſt, was ſo far from being an argument why ſouls ſhould not be baptized with water, that it is an argument, that they ought to be baptized more eſpecially; and this appears in *Paul* after his converſion, which I underſtand, was wrought by Chriſt immediately.

For ſaith he to *Annanias, Behold he is a choſen veſſel to me, for he now prayeth*, therefore ſay I he was now converted, as to the inward work of faith, changing his heart; *But when* Annanias *came to him, he laid his hands upon him*: and there were two effects of this, his laying on of his hands *He received his ſight, and was filled with the Holy Ghoſt and he aroſe forthwith and was baptized*, that is to ſay; after he was filled with the Holy Ghoſt he

arose and was baptized in water, *Acts* 9. 17, 18. compared with *Acts* 22. 16. When *Paul* had received the holy Ghost, *Ananias* saith, *And now Paul why tarriest thou? Arise and be baptized, for the washing away of thy sins, calling upon the name of the Lord.*

Observe that *Ananias* had an immediate extraordinary commission from Christ by vision, to come with the message to *Paul*, and Christ in a vision bids *Paul* go to *Ananias* and he should tell him what he should do, and *Ananias* according to that Commission of Christ upon his being filled with the holy Ghost, commands him to be baptized. And this agrees with the Covenant of grace in *Ezekiel* 36. 27. where the Lord saith, *I will put my Spirit in them, and cause them to walk in my way*, and *Ezek.* 11. 19. I will give them one heart, and will put my Spirit within them, and will take the stony heart out of their flesh, and will give them an heart of flesh, that they may walk in my Statutes, and keep mine Ordinances to do them, and they shall be my people, and I will be their God.

Where you may see, that God is so far from giving his Spirit, to the end that souls should plead thereby freedom from the practice of those commanded Ordinances of Christ, that on the contrary, it is the end why God gives his Spirit to enable, and to cause them to walk in his way, and in his Ordinances, and in particular baptism.

And observe, the Apostles have not left us a bare example only, that they did baptize after that Christ

Christ powred out the Holy Ghost, and that by the authority received from heaven, but doth command it, as you have heard to all that repent and believe, and to all that receive the holy Ghost to submit to it.

But again, the Baptism of the Holy Ghost, and fire, that *John* foretold of, it is clear, was extraordinarily given upon an especial ground and reason fulfilled in *Act.* 2. The Holy Ghost falling down in fiery Cloven tongues in the sight and view of the bodily eyes, which was that outward sign; and that clear light, and fervent zeal, and love they had, in uttering the wonderful things of God in variety of strange tongues, was the inward thing signified: So that herein the baptism of the Holy Ghost was an outward sign, and an inward thing signified; but there is now no man in the world hath this baptism, only it is true that the Spirit, in the saving gifts of faith, repentance, and the like, is held to be essential to the Ordinance of Baptism of water, and must be joined together with it, without which it cannot be said to be an Ordinance of God, there must be the inward grace, as well as the outward sign.

This Baptism that the Apostle according to Christs Commission hath left a standing Command for, cannot be *Johns* baptism, his holding forth Christ to come, baptizing them in that doctrine; But in this we baptize persons in Christ already come and fully exhibited.

And though it may be objected, that the Apostles practiced some things that were abolished, as the

the circumcising of *Timothy*, and the like. We also say, that as they practised it among the *Jews*, so the Apostle *Paul* to the Gentiles saith, if they be circumcised, Christ should profit them nothing, but they were faln from grace: and we never find that circumcision was practised among the Gentiles that were void of all Religion before they taught them.

It is evident in the new Tastament, that Circumcision is abolished as part of the *Mosaical* Covenant, and yoke of bondage, *Gal.* 5. 1, 2, 3. but the case in baptism is clean otherwise.

Whereas you hear the Apostle did press *Cornelius* his family to be baptized, who was a Gentile never acquainted with *Johns* baptism, nor wedded to such a doctrine as that whereby we should think, that *Peter* did baptize them to condiscend to that error or weakness in their minds.

Again, he doth not only simply baptize them, as a Liberty that might be done or not done, but commands them to be baptized, and so doth, as you heard before he did, in *Acts* 2. and it cannot be said, that the Apostles commanded any duty to be done, with a promise of blessing to the right performance of the same, after the Holy Ghost came down upon them, but it must needs be a solemn standing Ordinance of God, that every soul upon pain of the guilt and rebellion against Christ his head and King ought to be subject unto.

But this of Baptism, hath as aforesaid, many standing Laws left in holy Record, speaking to all

all that believe and repent, promising remission of sins, and salvation to the right performance of the same, which proves it to be a standing Ordinance of the new Testament.

And truly with the same reason Souls may affirm, that Christ ceaseth to be a Mediator, as to hold the Law of dipping believers ceaseth, so much and no less is affirmed by the Soul that saith, the Ordinance of baptism is an expired Ordinance, he may as well say, Christ is expired and abolished, as a a fleshly form, as some have had the confidence to say.

For as in the time of *Moses* Ministration, till there was a change of the Priesthood, there could not be a change of the Law, no more now, except there be another Christ and Saviour come, or another Priesthood instead of this Priest and Minister of the New Testament, assure your selves, there can be no change of this Law, as in *Heb.* 7. 12, 18. Therefore such as pretend to profess Christ to be their Saviour, that came of the seed of *David*, and the same persons deny and slight this fundamental Ordinance of Baptism, they do therein testify, that they reject Christ in their heart as abolished, and have got some pretended fancy-Christ instead of him; It is utterly inconsistent with the Faith of the *Gospel*, and with true Religion, to hold baptism and the Supper two solemn Ordinances and Symboles of the new Covenant to be abolished; for in *Ephes.* 4. the Apostle pressing there a visible Church-union layes down the main things wherein that union consists, called

led, saith he, by one hope of their calling, one Spirit, one Lord, one Faith, one Baptism: this one Baptism, cannot be meant the Spirit, because the Spirit is mentioned distinct, but baptism here must needs be meant that standing solemn Ordinance of God, commanded to every one that believes.

Now the Apostle pressing here a Church Union, doth mention these particulars that are essential to a visible Church-union, without which they could not walk together, if not in these things agreed, and where a people in all these particulars are one, no other thing coming should make a breach of their union.

Object. But some other souls will object and say, *That Believers baptism is an Ordinance of God, and he thinks they do well, that are drawn out to practise it, by a power from God; But saith the soul, I want a divine power upon my heart, drawing me out to the practice of the same, and that is the let and hinderance in me.*

Answ. This objection is grounded upon an error and a mistake, taking for granted, that a man may be a believer, and in a state of grace, and yet void of spiritual power to perform obedience to the Commands of God, and that a man that is a Christian may know such a thing to be a Command of God, and yet left without ability to perform obedience to the same.

I judge this is a dangerous error and contrary to Scripture; For God doth at the very first conversion, put his Law in the heart of his child, as in

Heb.

Heb. 8. 10. and as in *Ezek.* 36. 26, 27. God is ſaid to put his Spirit in them to that end to cauſe them to walk in his waies, therefore in ſome meaſure doubtleſs God doth give his people power to obey him, as in *Ezekiel* 11. 19, 20. I will give them one heart, and I will put a new Spirit within them, and I will take the ſtony heart out of their fleſh, and I will give them an heart of fleſh, that they may walk in my Statutes, and keep my Ordinances, and do them, and they ſhall be my people, and I will be their God.

Whence you may obſerve, That Gods main diſt in making his Covenant, and giving his Spirit into the hearts of his people, is, that they may keep his Ordinances, and be able to walk in his waies.

Therefore at the firſt Converſion of *Paul*, God puts in him a diſpoſition to obedience, for ſaith he, *Lord what wouldſt thou have me to do?* in *Acts* 9. and ſo in *Acts* 2. 37. when they (through the belief of *Peters* Sermon) were pricked at the heart, they cryed out, *Men and Brethren, what ſhall we do?* So you ſee there was a diſpoſition of heart in their firſt Converſion, to be doing what God ſhould command and teach them to be his will; So we find God gives them power to ſubmit as ſoon as his will was revealed, for if not ſo, we ſhould lay an aſperſion upon God, that he ſhould enter into a covenant with a Soul by way of engagement, and yet neglect to make good his promiſe, which is, to put his Spirit in him, and to cauſe him to walk in his waies.

And again further, God gives to every belie-

er, the power of believing, by virtue of which he is enabled to fetch virtue from Chriſt his head, to ſtrengthen him to duty, and to reſiſt ſin; therefore the Apoſtle thus reaſons in the 2 *Cor.* 7. 1, 2. *Dearly Beloved, ſeeing you have theſe promiſes, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, and perfecting holineſs in the fear of God.*

Whence obſerve, the Apoſtle takes for granted, the ſoul having great and precious promiſes, and faith to draw virtue from them, ſhould thereby oppoſe ſin and perfect holineſs in the fear of God. For though it is true, God works to will and to do of his good pleaſure, yet it is conſtantly and unfailingly his good pleaſure, thus to work more or leſs, in a ſoul that is in him, thus by faith. And a believer by faith ought to look at himſelf in a capacity to draw Water out of thoſe Wells of ſalvation; for elſe what difference between a child of God and a wicked man; the form of godlineſs and the power; if a child of God muſt be forced to live in a courſe of diſobedience to the ſolemn worſhip of God for want of power to obey. And by the ſame rule we muſt take for granted, that a child of God may be in a ſtate of Grace, and want power to reſiſt ſin, and upon this ground plead excuſe for drunkenneſs, and covetouſneſs, and theft or uncleanneſs, and ſay, though he is a believer, yet he wants power to reſiſt and conquer theſe ſins.

Beloved, thus for any to plead, would be very abſurd and contrary to the truth, and the nature of a Chriſtian in a ſtate of grace. And further obſerve the deceit lying in this objection. Hath

Hath not God given thy ſoul power to hear the word of God, and to read, and to meditate, and to pray, and that ſome times earneſtly and fervently to God, and is it likely that there wants power, to perform obedience to this Ordinance of baptiſm, any more than thou doeſt perform prayer or other duties which require the ſame ſpiritual power, upon due examination? what enabling power is required in the one, more than in the other?

Again conſider, thou doſt in this, walk by ſenſe, and not by faith (contrary to the Apoſtle 2 *Cor.* 5. who ſaith, *We walk by faith, not by ſight*;) it is a very childiſh thing in a Chriſtian to walk by ſenſe only, when he feels ſtrength and power ſenſibly, then he thinks himſelf able to perform duty, and reſiſt ſin; but when he feels not ability and power, then to neglect it: Whereas contrary to this, Chriſt ſaith to *Paul* in the 2 *Cor.* 12. *My power ſhall be made perfect in your weakneſs, my grace ſhall be ſufficient for you*, and as after, *Paul* expreſſeth himſelf, *When I am weak then am I ſtrong.*

When *Paul* was made moſt ſenſible of his own weakneſs in himſelf, then was the time for *Paul* to be made moſt ſtrong by Faith, in the ſtrength of another. Therefore in *Iſaiah* 45. 24. *In thee Lord have I righteouſneſs and ſtrength. In him ſhall they boaſt.* And the Pſalmiſt ſaith in Pſalm 73. 24. *Though my heart fail and fleſh fail, yet God will never fail, he is the ſtrength of my life, and my portion for ever*; So that when in a mans own ſenſe, his heart fails, his fleſh fails, then is the only time for Gods ſtrength to appear in his weakneſs, this is the way of living by

faith, and the way which Gods believing children have been carryed: therefore we find *Jonah* when (in his own ſenſe) he was caſt out of Gods ſight, then he reſolved to look towards Gods holy Temple, and cryed to God out of the belly of Hell, as in *Jonah* 2. therefore ſurely this objection hath no weight in it.

Object. But ſome other ſoul may ſay, *I grant the practice of baptiſm to be an Ordinance of God, and the way of ſuch Churches, that walk under the baptiſm of believers to be that only juſtifiable practice in the Goſpel, and could willingly walk with them and be baptized, were it not for their rigidneſs, in that they will have no Communion with any (though godly) that are not baptized.*

Anſw. To this I anſwer by way of diſtinction between Church-union and Communion, and perſonal Union and Communion. Now if we find a ſoul not baptized, nor joined to any Church, and happily ignorant of baptiſm, yet if I have ground in my own heart, to judge that ſoul to be godly, and not an enemy to the truth and Goſpel of Chriſt but a ſoul willing to hear and learn what truth God ſhall further reveal unto him, and ſo having ground to judge ſuch a ſoul to have union and perſonal communion with the Lord, in ſuch a caſe I ought to immitate the Lord in owning a Communion with ſuch a Chriſtian, in like manner, as for Example.

Cornelius and his family, having a perſonal union with the Lord and communion with him, before *Peter* preached to him, and he not being an obſti-

nate

nate professed enemy against any Law of Christ; but contrarywise saying to *Peter*, *We are here to hear what soever is commanded thee of God.*

Therefore the Spirit of God falling down upon them, they spake with new tongues, and glorified God, and *Peter* and the six baptized Brethren being with them, no question did join in Spirit, and heart, in that present Spiritual service, which *Cornelius* and his family did perform to God, they none of them at that interim of time, being baptized nor convinced that baptism was an Ordinance of God: For till *Peter* had consulted with the Brethren, he did not press baptism upon them. And therefore we find that he did instruct them, after a consultation which he had with the Brethren, saying, *How should we forbid water, that these should not be baptized, that have received the Holy Ghost as well as we.*

And *Paul* in like manner, between the time that Christ had converted him, and his comming to *Annanias* prayed; and we find God owns a personal Communion with him in that prayer; for Christ speaking to *Annanias* saith, That Paul *was a chosen Vessel, for behold he now prayeth*, manifesting that he owned *Paul* in that service.

Now he being in a teachable godly frame (though ignorant of baptism) in prayer God had Communion with him. In like manner I judge from these Scripture examples, it is lawful for a baptized person to have fellowship in prayer or speaking with any such soul which he is perswaded of to be godly, and that is not a professed enemy to any command of God.

But

But God hath not, as we find, ever had any Church-union or Communion with any Soul, that was unbaptized; and it is clear that the Ordinance of the Supper is committed to a Church, yea to a Miniſterial Aſſembly, gathered according to Chriſts Commiſſion, *Mat.* 28. 19, 20. where I underſtand the order there binding is this: Firſt the Miniſters ſhould teach the Nations, or make them diſciples by teaching; and then the command is, Baptizing them, what them? ſuch that are made diſciples by teaching. Thirdly, the Command is to teach them to obſerve, whatſoever Chriſt hath commanded, what them is here meant, but ſuch as are made diſciples and baptized, teaching them to obſerve whatſoever I have commanded you? and I will be with you to the end of the world, that is, he will be with a people, firſt converted, ſecondly baptized, thirdly walking in the practical obſervation of all other adminiſtrations of Gods houſe, as theſe eleven did, and thoſe they converted, I ſay, this his promiſe is to be with his people to the end of the World.

And this order is binding, that as a Miniſter is commanded to baptize one, made a Diſciple, and not any other, ſo he is commanded to put them upon the practical obſervation of all his Laws, and they only, and till they are baptized, they are not, nor cannot be admitted into a viſible Church, to partake of the Supper of the Lord.

And that this is the true meaning of Chriſt in the Commiſſion appears by his Apoſtles Miniſtry and practice, who by the infallible gifts of the ho-

ly

ly Ghoſt, were guided unfailingly thus to preach and practice, as in *Acts* 2.37,38. with 41, and 42. verſes. Firſt he teacheth them the Doctrine of Jeſus Chriſt, they hearing that were pricked at the heart, and inquiring of *Peter*, and the reſt of the Apoſtles, what they ſhould do, he ſaith, *Repent and be baptized every one of you.* See how he preſſeth the ſame order here, as Chriſt doth in the Commiſſion, and afterwards in the 41 verſe, it is ſaid, *So many as gladly received the word of God, were baptized, and the ſame day there was added to the Church about three thouſand ſouls*, by Faith and Baptiſm, *and they continued in the Apoſtles doctrine and fellowſhip, in breaking of Bread and prayer.*

Therefore the way that Chriſt hath ordained, is, That ſouls ſhould be joined or added to the Church by Faith and Baptiſm, according to that word in 1 *Cor.* 12.13. *We are all baptized by one Spirit into one body.*

Now though the Spirit (as the inward thing ſignified) be here ſpoken of, yet the outward ſign is alſo included, as might be by other Scriptures cleared. Thus *Cornelius* his Family were converted, then baptized, before they were conſtituted a Church.

So the *Gaolers* and *Lydia's*, and the Church of *Samaria* in *Acts* 8. were all gathered by faith and dipping. And for a Miniſter to gather a Church any other way is to go, not only in an untroden path, but croſs and point-blank contrary to the doctrine and practice of the Apoſtles, & thereby ſlighting the Rules of Chriſt in the Commiſſion, by which

which the Apoſtles Doctrine and practice was guided, and which all the Miniſters of the Goſpel ought to be guided by.

Why the Ordinance of Baptiſm is adminiſtred but once, the Ordinance of the Lords Supper often.

But yet further, the Ordinance of baptiſm is to confirm our Regeneration, New birth, and Union with Chriſt in his death, burial and reſurrection, *Rom.* 6. 3, 4, 5. with *Col.* 2. 12. *Tit.* 3. 5. and therfore is to be received but once, as a man is to be regenerated but once, and born but once; and changed from death to life but once, but that ordinance of God, *viz.* the Supper is for Chriſtians growth, and increaſe of grace, and of conſtant uſe, to ſhew forth Chriſts death till he come, and therefore to be received often.

Now it muſt needs be a profanation of this ordinance of God, to divert and croſs the order, and ſo the ſpecial intendment of God in them; and that is, to admit perſons to that Ordinance, which is principally for Chriſtian growth, before you have admitted them to that Ordinance, which is for planting them into Chriſt, ſignifying the confirmation or waſhing of Regeneration, and the new birth and Union with Chriſt, the true ſtock and root from whence all ſpiritual growth is to be expected.

Therefore Baptiſm muſt be the firſt Ordinance diſpenſed or adminiſtred after converſion, before the Supper. So that it would be a profanation of the Ordinances of God to divert their proper order, end and uſe, to which our holy and jealous God hath appointed them, and it is a tender point for thoſe that profeſs themſelves friends to Chriſt,

the

the Bridegroom, to be venturing to take his peculiar privilege or prerogative, out of his hands, as to order and diſpoſe of his own order in his ſolemn worſhip, contrary to his Commiſſion.

I do judge ſuch a man that hath not a tender conſcience in ſuch caſes, is in that much unlike Chriſt, and ſhewes much carnality, becauſe, as you have heard, God will have the honor to direct his people, both for the matter and manner of their worſhip, and order of his houſe.

What things are eſſential to a particular viſible Church.

But again as you have heard before, in *Epheſ.* 4. 3, 4. there is by the Apoſtle mentioned theſe things that are eſſential to a particular viſible Church-union, which are theſe,

Firſt, to be *all called into one hope of our calling*; which the poor children which ſome admit into their ſociety by ſprinkling, are not called to the ſame hope that believers are called into.

Again, *One Body, one Spirit, one Faith, one Lord, and one Baptiſm, one God and Father of us all.*

Now it is impoſſible, that a people ſhould walk together acceptably, that have not one hope of one and the ſame glorious Inheritance, and that have not one and the ſame Spirit and aſſiſtance and guideance in his holy worſhip, and that have not one and the ſame faith, but in the doctrine of faith do mainly differ one from another, and it is an eſſential difference, inconſiſtent with Communion, that the members of one Church ſhould own two Baptiſms, the ſprinkling of Infants, and dipping of Believers; and this Ordinance of baptiſm is one of the eſſentials of a true viſible Church.

And lastly, they are to own *one God and Father of all*; Here you have from this Text a ground why such as are not inlightned in the Lords baptism cannot be admitted into Church-fellowship, because in one and the same Fellowship, there is to be owned as *one Hope*, *one Spirit*, *one Lord*, *one Faith*, so *one* and the same *Baptism*.

Again the main end of Church fellowship, is, That they there do practice whatsoever Christ hath commanded, as you have heard before in *Mat.* 28.20. and as *Cornelius* saith in *Acts* 10. *We are here* (saith he) *to hear whatsoever is commanded thee of God*; and saith Christ, *Ye are my freinds if you do whatsoever I have commanded you.*

And this is without doubt, that the true and lawfull Ministry in Christs Church, is to see that all the members practice the observation of whatsoever he hath commanded; and so to see all the Laws of Christ put in execution. For that cause hath Christ given into his Church, not only the key of doctrine, but also the key of Discipline, that if any soul in a Church shall be known, wittingly or willingly, to neglect any duty that the Lord hath commanded by his holy word, especially a fundamental Ordinance of the New Testament, as is Baptism and the Supper of the Lord, it is without all question, that such a soul, standing out in that disobedience, ought to be cast out of the Church speedily for the same, without which the Church allowing or conniving at, or tolerating a soul in one course of known disobedience, do thereby make

make the ſin their own, the whole people becomming really guilty of his ſin and impiety. And as the Apoſtle ſaith, *Thus will the whole Lump be leavened*, and that Church unchurched.

Amongſt men he that concealeth murther, and is privy and conſenting to it, and will agree to tolerate it, is reckoned a murtherer; in like manner in the caſe of theft. Now the main end of Church fellowſhip and Miniſterial power is to deſtroy ſin, and to execute the power of Chriſt againſt it, and not to be foſterers and Countenancers of ſin, which you are if you agree to admit any perſon into your fellowſhip that refuſeth to ſubmit to Baptiſm, that plain ſolemn Ordinance of the New Teſtament, let his pretence be what it will be; that perſon that is not brought over to yield obedience to whatſoever Chriſt hath commanded, is not (while ſo diſobedient) fit matter for a viſible Goſpel Church, eſpecially in thoſe his fundamental Ordinances, as Prayer, Hearing, Baptiſm and the Supper of the Lord, Thankſgiving, Contribution to the neceſſity of the Saints, and maintenance of an official Miniſtery according to the ability that God gives them; and by the ſame rule, and upon the ſame ground that you will tolerate ſome members in the Church to live in the neglect of baptiſm, you muſt tolerate ſuch as neglect to hear the word, and others that will not, according to abilitie, contribute to pious charitable uſes; and others that will not pray in half a year or a twelve moneth together, under the pretence they are not moved to that duty; and others that will in a groſs manner

neglect the duty of particular callings or relations, which the Apostle in *Thessal.* 2. doth give rule to be withdrawn from, which is as the rest but the neglect of duty; nay this practice lays a foundation for all disobedience, and for gathering an Assembly of Rebels, let me alone in my sin, and I will let thee alone in thine.

But may some say, is a godly mans omitting to be baptized or dipped a sin? Yes, certainly it is, for *1 Joh.* 3. 6. the Apostle saith, sin is a transgression of the Law.

Now you have heard several Laws of the New Testament do command that such as believe and repent should be baptized; therefore to neglect, is a transgression of those Laws; and sincere obedience, is universal obedience; by this saith David, *I know I shall not be ashamed when I have respect to all thy Commandments.*

Unbaptized persons not to be admitted into Church fellowship.

But further consider, if you receive a person into Communion, that doth not submit to the Lords baptism, that soul justifies still a corrupt baptism that he had in his infancy, and consequently is not ashamed of all he hath done amiss, which *Ezekiel* speaks of, but still stands in fellowship and Communion with a Church and Ministry, which by the Bishops power dispensed the same, and you receiving such a soul into Communion, receive that Church and Ministery, from which he had his supposed baptism, and must certainly own all those Churches which that Ministery stood in fellowship with, that so baptized him; therefore it is a sad and serious matter, who it is that is admitted into

to

to fellowship in the true Church of Christ, and I would admonish souls to be careful that they do what they do in good order; for God it is said made a breach upon *Uzzah* because he did not do what he did in due order.

Object. But some may say, *Faith in Christ brings a soul into Son-ship, and so to a right in all the priviledges in Gods house.*

Answ. Its true, Faith and Repentance doth intitle a soul; but repentance according to the Gospel is a change of the heart, & a resolution to obey God in all his Commandments, such a Repentance only the Church of Christ ought to own, in those Members they receive. And therefore though they ought to receive the weak in faith, yet they have no rule to receive them but by faith and baptism. So that though faith gives an interest to baptism, yet faith and baptism, are to prepare and fit a soul for Communion. *So many as gladly received the word, were baptized, and the same day there were added to the Church about three thousand souls, and they continued in the Apostles doctrine, and fellowship, in breaking of bread and prayer.*

So here you see the word of Christ our Lord (unto whom we ought to submit) that those only who were Baptized were admitted into the fellowship of the Saints and to breaking of bread, and therefore we upon these grounds, may not admit any member in communion into the church of Christ but by baptism.

But some may object and say, *There are many godly*

souls

souls that do think they are baptized already in their infancy. And till they be convinced of that error, cannot you have Church Communion with them?

To this I answer, I dare not say, but precious souls to God, in these times as well as formerly, may be (in that point) in darkness; I do not censure the case of such. But sure I am, that if they judge their own baptism or sprinkling in their Infancy to be an Ordinance of God, they cannot but judge it a duty still to practice the same upon their own Infants, being faithful to their principle; and then how can a church and true Ministry that judges dipping of believers a duty, and the other to be a grievous and provoking sin, admit such a person into Communion that resolves to live not only in the neglect of a Solemn duty, but in a great and heinous sin, in the judgement of that Church and Ministery, that is to admit him, which the justifying of his Baptism must needs be?

Wherfore hath Christ set up in his Gospel church his Ordinance of Excommunication or casting forth out of the Church, if that persons may be admitted that are resolved to live in both a sin of omission and commission, and such as have not repented of that sin of sprinkling children?

So then, that person that lives impenitently in any one known sin (known I mean to the Church) if that Church have communion with that person in that sin, the sin becomes the churches sin.

Obj. But he liveth in this sin through ignorance.

Answ. That we presuppose, or else the Scripture would send us little hopes of charity, as to his good

good estate. For to know a sin to be a sin, and to live in it, doubtless it cannot stand with grace; therefore it is generally concluded that the contempt of any Ordinance of God is damnable, but not the simple neglect of it, being upon scruples or doubts of conscience unanswered; but the church knows it to be a sin, and therefore they are not to have communion with it.

Object. But may some say, *I am afraid some persons do rest in Ordinances, and place that in them which is due to Christ only, which is some offence to me, and hath kept me off from that practice.*

Answ. There is no sound ground for this objection from either our profession or practice; for we do profess salvation, justification and the spiritual welfare to be meerly of the grace of God in Christ, and that by faith only; and that our obedience to Christ ought to be performed from a principle of Regeneration and union with Christ by faith; and answerable is our practice in that we dare not put any soul on obedience but from that root. For before we baptize any soul, we prove whether a true work of conversion he wrought in his heart or no; and whether he have union with Christ; and dare not admit children, because that we judge that they have not a principle of Christ in them, from whence they should submit to baptism.

And further let me say, that it is easie for a soul to forbear resting in duties, that doth not perform them. But that which is worthy in a Christian is to walk as strictly in obedience to all the commands of God, as though he would be saved by his obedience

ence, and to rest as fully upon Christ and his blood, and the love of God therein revealed, as if he had done nothing at all; accounting himself an unprofitable servant. And whereas you say you fear they rest in duties; that fear and jealousie in you (I fear) is your sin, and possibly may flow from that inbred enmity and prejudice that is apt to be in every mans heart against the pure wayes of God. Or else it proceeds from the malice of the Devil suggesting such thoughts into thy heart; For thou entrest into the hearts of such people, and judgest their very intents in this thy fear and jealousy, and therefore beware of this snare.

But further, suppose some souls should be so far left of God, that walk in the practice of Ordinances, as to rest in them, is that a ground for thee to excuse thee, to live in a sinful neglect of them? In a word, there can be no objection come into thy heart, tending to hinder thee from this duty, and to keep thee from thy obedience to thy Lord and King, but it must needs be from the flesh or from the Devil, and therefore beware of them. Suppose thy judgement inclined to such a Latitude, as that thou couldst have communion with unbaptized persons; consider with a tender conscience what hath been said, and I hope it may much satisfy thee in that objection.

But suppose thou shouldst not be satisfied with what hath been said; but still judge that thy liberty; thou canst not but say its clear in the new Testament, and out of doubt, that such believing and being baptized ought to have Church fel-

low-

lowship together with the practice of Ordinances; and is that a justifiable argument to keep thee off from communion with such, as (out of doubt) thou maiest, according to rule, have communion with, and further that thou canst not but say, is thy duty to have communion with?

The Commands of Christ must not be disputed.

Therefore I would in all tenderness admonish and warn all that fear God, to be more conformable and observe the rules of Christ, and not to harbour such a gross error in thy mind, as to think thou mayst at thy pleasure dispute the commands and Ordinances of Christ.

The Apostle *Paul* in *Gal.* 1. 16. saith, *He conferred not with flesh and blood, but he presently obeyed the heavenly voice.* And Christ when God by his Spirit directed him to go to the Doctors in the Temple, to hear them, and ask them questions, he without so much as acquainting his Father or Mother, obeyed the Lord, though to their great grief and trouble in going. And then in Phil. 2. 14. our obedience should be without murmuring, repining or any more ado, and *Luke* 5. 5. *Peter* had been fishing all night and caught nothing, therefore had little hopes to catch any fish, yet saith he, *At thy word I will cast down my net*; he did not dispute the commands of Christ; though his own experience and skill did utterly testify against what Christ had commanded, as to sense, that there could be no good effect produced, yet at thy word, saith he, I will cast in my net. As *David* in *Psalm* 119. *I made haste to keep thy righteous precepts*; for delaying of obedience doth harden the heart, and give

place to the tempter: and therefore I would advice all godly souls to drink in this as a Maxim, that if you find an expreſs Law of Chriſt given to a believer, that it is utterly unlawful to diſpute or to queſtion the practice of it upon any pretence whatſoever, or to admit any objection againſt it; For amongſt men both in Civil and Military Authority, they will not have their Laws diſputed, who may err greatly in making thoſe Laws. But our righteous God (whoſe Laws be ſure are juſt) will not have his diſputed; and therefore, as before, when Chriſt bid *Peter* caſt down his Net into the Sea, ſaith he, *I have been all night and catched nothing, yet notwithſtanding at thy word I will caſt down my net.* Where obſerve, though what Chriſt commanded him, his ſkill, experience and reaſon might have ſtrongly objected againſt, yet he learned this, that there could not be any juſtifyable ground to bear him out in diſputing Chriſts Laws.

And thus you have an example in *Abraham* in ſacrificing *Iſaac*, who was the promiſed ſeed, *And when God called him, he followed God, not knowing whether he went*; And *Noah* when he built an Ark for the ſaving of his houſe; And *Jacob* upon the command of God, carrying away his family three daies journey before *Laban*, and the family knew of it. There might have been much diſpute againſt theſe things, but theſe holy men of God had learned not to give place to the pride and rebellion of their unmortified reaſon and underſtanding, which many ſouls, for want of more grace and ſoundneſs of judgement, give way to, in our days;

days; but they did obey the word of Gods cõmand without any more a do, as the Apostles rule is, *Phil.* 2. 12, 13, 14, 15. *Wherefore my Beloved, as you have alwaies obeyed, not as in my presence only, but now much more in my absence, work out your own salvation, with fear and trembling, for it is God that worketh in you to will and to do of his own good pleasure; Do all thinks without murmurings and disputings, that you may be blameless and harmless, the Sons of God without rebuke in the midst of a crooked and perverse nation, amongst whom you shine as Lights in the world.*

FINIS.